

THE *13. S. p. 13.*
L I F E
A N D
Miraculous Conversion

From P O P E R Y, &c. of

JOSEPH PERRY,

In Three P A R T S :

- I. The Glory of Divine Grace.
- II. The Protection of Divine Providence.
- III. In the Goodness of God manifested.



The Second EDITION.

Written by himself.

Pfalm. LXVI. 14. *Come and Hear all ye that
fear God, &c.*

2 Pet. II. 9. *The Lord knoweth how to deliver, &c.*

L O N D O N :

Printed for JOHN MARSHALL, at the Bible in
Gracechurch-street, and JOSEPH MARSHALL, at
the Bible in Newgate-street. MDCCXXVII.

Price 1 s.

W. Musgrave.



H



the
and
the

Do
wh
an
wh
Na
at,
ap
lat
ha
suc
De



TO THE READER.

Courteous Reader,



HAVE here presented thee with a brief and short Exposition of a certain Number of Scriptures, which do contain in them a *Promise of Safety, Preservation and Deliverance* unto the *Saints and Children of God* in Times of *Trouble and Dangers*, which by *Faith* may be applied to the well-being both of *Soul and Body*.

The Occasion of my writing thus, was, when Doctor *Sacheverel* had by his Preaching set the whole Kingdom in a Flame, which caused such an Alteration in that present Ministry to follow, whereby not only the *Welfare and Good* of the *Nation*, but the *People of God* in it, were struck at, which made such a dark Cloud immediately to appear, as that nothing but *Destruction and Desolation* could be expected; and would unavoidably have fell upon us, if God had not appeared in such a wonderful and unexpected Way for our *Deliverance*.

TO the READER.

But while Providence looked so dark, as it did at that Time, I expected nothing but Ruin must come; and that which strengthened my Fears about these Things, was the poor Improvement we have made of the Liberty we have so long enjoy'd.

Secondly The Heats, Divisions, Contentions and Animosities that there were among the Children of God, about some small Difference in particular Sentiments of Religion; so as that we could not walk comfortably with each other. This made me fear, that God might justly bring a Stroke upon us. The Exercise of Thought that my Soul hath had about these Things, was the first Occasion of my taking notice of these particular Scriptures, which carry in them a Promise of Safety and Deliverance to the Bodies as well as the Souls of the Saints.

But then, when I first began to write, I can truly say, that I had no Design of appearing in Print, but only for the Incouragement, Exciting and Stirring up of my own Faith; that God would be pleased to find out some Way for my Preservation, my Family, and his dear Children, if such a Time of Calamity, as I expected, should come.

It hath made me often think of Abraham interceeding for the Preservation of Sodom and Gomerrah; Shall not, saith he, the Judge of all the Earth, do right? Far be it from thee to slay the Righteous with the Wicked. In which Pleading of Abraham with God, he had, without doubt, an Eye upon Lot for his Safety, and the Deliverance of his Family: And though Sodom was destroyed for its Wickedness, yet the Lord did

To the READER.

did take such Care of *Lct*, as to preserve *him* and his *Children* from the Overthrow, as it is in *Gen. i. 9.*

This hath been Matter of Incouragement to me to hope in his Mercy, how dark soever the Cloud hath been, or may be; that as the Lord hath appeared for the *Deliverance of his People in Times of Danger*, so he will still: We have both *Promises* in God's Word, that he will, and *Presidents* that he hath appeared for their Preservation, as the Ground and Foundation of our Faith.

I desire, if it be the Will of God, that the Consideration of these many sweet and precious *Promises* may be of that Use to thee in Reading of them, as I hope they have been to me in Writing, for the strengthening and Incouragement of thy *Faith*. Though the dark Cloud is for the present diverted, yet I am afraid the Storm is not over; we cannot tell how soon it may return again: If we do but look into the Nation, we may see what a wicked Spirit there is still boiling up, and hatching of Mischief in it. If we look into *Professors*, such as *profess the Gospel*, how little can we see of the *Life and Power of Godliness* appear in many of them? If we look into the Churches of Christ, how are Things out of Order there? If we look into our selves, what Deadness, Lifelessness and Earthly-mindedness is there in us at this Day? These Things, with many more, do give us Cause of Fears, lest the Enemy should be suffered to break in upon us.

And therefore here is still need of exciting and stirring up the *Faith* of each other, to

To the READER.

make use of, and plead these *Divine Promises* for our *Preservation* and *Deliverance*. The Consideration of this, was one Thing that made me the willinger to commit this small Piece to the Press: I could not tell, but something might be made use of for the Good of others.

I am very sensible that the World is full of Books, and more Books than we have Hearts or Opportunity to improve, which is indeed to be lamented; yet those Words were some Encouragement to me, concerning the poor Widow, who cast into the Treasury her Two Mites, which make but one Farthing, and yet this was as acceptable to the Lord, as those who cast in more out of their Abundance. So I thought, if the Lord will but accept of, and bless these *Two Mites* which I commit into the Lord's Treasury, it may be useful, as well as those, who out of their great Wisdom, Gifts, Parts, Learning and Abilities, have cast in Abundance; the Success of both depending upon the Blessing of God, if the Lord will bless the Sounding of Rams Horns, how weak and despicable soever these Things may be in the Apprehension of Men; if God appoints these, and will make use of them, there is Good shall be done by them.

Thirdly, I have added to this a few *Scripture-Promises*, that do not only promise the Care of God in protecting, but his gracious Care in providing for his People, not only spiritual, but temporal Mercies too: Some of which I wrote some Years ago, and the Occasion of my writing them, was from the Straits and Difficulties that I have been exercised with in the World.

This

To the READER.

This made me diligent in *searching the Word of God*, to see what *Promises of Incouragement* I could find there for these *bodily Necessities*; and by searching, I found many that do hold forth the *Blessing of the Throne*, and of the *Foot-stool*; yea, the *Word and Promises of God* are very full of both, though I have cited here but a few.

But I may say in this, as I said before, I did design it only for my own private Use; nay, when I did conclude to print the former, I had Thoughts to have laid this by, because I apprehended some would think it strange why I should be so much concerned about *Necessities for the Body*, if so be that we have but good hopes for the *Well-being of the Soul*.

Therefore I thought not to expose this to publick View; but when I considered that our Lot is cast into a Day of great Wants, Straits and Necessities, and that the People of God, many of them are very hard put to it to go on in the World, and to provide Necessaries for their *Families*; yea, some of the *dear Saints and Children of God* are ready to be drowned with *distressing Cares* about these Things: Though, indeed, some that never have pinched with *Poverty*, do not know, neither can so feelingly *commiserate* or *pity* those that are in Wants; yet the Duty is very plain in God's Word, *That those of the Godly, who are rich in t'is World*, should not only *pity* the poor Saints, but *relieve them*, and *communicate unto their Necessities*; for they are but as *Stewards*, and must be *accountable* unto God how they have used and improved them.

When

This

To the READER.

When I considered, I say, of these Things, I concluded to put these few Pages in amongst the rest. I could not tell but some of the poor Saints, such that are poor in the World, may pick out something from those short Hints, that, with the Blessing of God, may be made useful to them.

Now that these few *Remarks*, which I have briefly observed from these *gracious Promises*, may be of Use to us, it is needful, *First*, to be exercising Faith as our Interest and Propriety to them, and unto God in them.

Secondly, To be persuaded of the Freeness, Fulness, and Suitableness of them.

Thirdly, To be satisfied in the Power, Sufficiency and Faithfulness of God in the accomplishing of them.

Now that a *Divine Blessing* may be upon the Whole of what hath been said, is the hearty Prayer, and earnest Desire of him, who is thy unworthy Servant in the Lord,

JOSEPH PERRY.

SOME



SOME
ADMONITIONS
TO THE
READER,

Concerning those Arguments and Motives
which induced me to Publish the fol-
lowing Discourse.

Christian Reader,

THE Account which I have here given
of the Dealings and Dispensations of
God towards me, the unworthiest of all
his Creatures, was not design'd for the
publick View, but for the Benefit of my
Family; if it might be the Will of God to bless any of
these Things for the Good of my poor Children. This
was my Design at the first, hoping that if it had not
any Effect upon them while I lived, it might please
the Lord, that something may be made of Use to them
when I am dead.

Therefore I was willing to leave some Account of my
Experience, and the Dealing of God towards me in
Writing. But then fearing that this might be thrown
by as waste Paper, and not regarded, I began to
have

ADMONITION

have an Inclination to put it in Print, that so it might be the more observed, and taken notice of by them.

And then I could not tell, but God might give a Blessing to it, and make it of some Use for the Good of Others. This, I hope, has been, and is the earnest Desire of my Soul.

But, Secondly, my Desire is in this, to adore and magnifie the Glory of Divine Grace in the distinguishing Love of God to my Soul, that I who lay not only in Nature's Blindness, but involv'd in Popish Darkness and Superstition, should be pick'd cut from all my Relations by peculiar Grace, in Revealing Christ and Salvation by him to me.

When God first began to work upon my Soul, I was, indeed, concerned for my Relations, my two Sisters then living both at London; I wrote many Letters to them, in which I endeavoured to acquaint them what the Lord had done for me, and had revealed Christ to me, as the only Object for a poor Sinner to look unto. I endeavoured to shew them, That that Religion which we were born and bred up in, was rotten, corrupt and erroneous; That their holy Father the Pope, which they adored as a God upon Earth, was Antichrist; and that he must be that Man of Sin, that Son of Perdition, which the Scriptures speak of. This I endeavoured to prove from the Word of God, according to the Light that the Lord had given me. But, alas! this put my elder Sister (who was very stiff in her Principles) in such a Rage, that she disowned me for her Brother, and would not hear of me by Letters any more, nor have any Concerns with me in the Relation of a Brother at all; so that we did not write, nor hear from each other for some Years. And the greatest Thing she had to say, when she did write, was this; What did I think was become of my Father and Mother? Did I think to be better than they, and all my Relations, who lived and died in that Religion? As for her part, she thought

to the READER.

to live and die in the same Profession that her Father and Mother lived and died in.

My other Sister Elizabeth had, indeed, relinquished something of her Profession in Popery, and went to the Church of England: To her I wrote several Letters too, and endeavoured to shew her, That it was not her, nor my professing our selves to be of this or that Religion, suppose it to be never so right, and according to God's Word; this was not sufficient, nor would stand us in any stead for Salvation, without a Work of Grace wrought by the Power of the Spirit of God upon our own Souls, without being born again, born from above, as our Lord told Nicodemus, we could not enter into the Kingdom of God. To this Effect, with many other Things, I wrote to her; but, alas, poor Creature! she thought I was more concerned about these Things than I needed. Surely, said she, we might be saved without making so much ado. So that I evidently saw it was God's Work alone to make a poor Sinner sensible of his lost Condition, and of his need of Coming to Christ only for Salvation.

I had once an Opportunity, after God had been at work upon my Soul, to see my Grandmother. When she perceived that I had renounced the Roman Religion, she was much concerned indeed; and after we had had a great deal of Discourse about these Points, she saw she could not convince me, nor I her; Well, says she, there is your Sister Dorothy so settled in the Profession of the Roman Catholick Faith, that all the Devils in Hell cannot turn or move her from it. No, Grandmother, said I, or to this effect, it is not the Devil, but the Power of God that must turn her and you, if ever ye be turned. Well, when I was to return home again, I remember, at our parting, I desired her not to be so deluded by the Priest, from Reading of the Bible, but to be diligent in searching of God's Word, and there, with the Blessing of God, she might see enough to convince her, that it was not all the Trumpery of Rome, nor any Thing that we could

ADMONITION, &c.

could do, which would be sufficient, but Faith in the Person and Righteousness of the Lord Jesus Christ only. *The poor Woman, I think, had Tears in her Eyes; she gave me a little Money (according to what her low Circumstance would admit) to bear my Charges back again; and this was the last Time that I have seen her.*

Well, what shall I say then, but what I have said already; That it is nothing but pure Grace, nothing but distinguishing Mercy, that laid hold on me, and made any Difference betwixt me and others. O how wonderful hath the Mercy, Care, and Providence of God been over me, in moving and removing of me from Place to Place, out of England into Holland, out of Holland into England again; from one Part of England to another, in the Time of my Youth, until at last it brought me under the Sound of the blessed Gospel, where Christ and his Salvation was made very precious to me. Therefore, to conclude, in the Words of the Psalmist, Come all ye that fear the Lord, and I will tell ye what he hath done for my Soul. O magnifie the Lord with me, and let us exalt his Name together.

May the Lord in Mercy bless these few Hints for the Good, both of my Children, and all Others that may read the short Account which I have here given of the Dealings of God towards me, in the Dispensations of his Grace; and make it of some Use, to the Comfort, Instruction, and Establishment of poor doubting Souls, that God may have the Glory, unto whom alone it is worthy, is the Desire of him who is (Candid Reader)

Thine Unworthy Servant



in our Lord Jesus Christ,

Joseph Perry

A N

THE
L I F E
O F

Mr. Joseph Perry,

In the DEALINGS of GOD, in a
Way of MERCY to a sinful Crea-
ture, &c.



MY Father and Mother, according to the
Information I have had, lived in the
Strand at *London*, where I and my two
Sisters were born. I heard that I had
another Brother, but he died in In-
fancy. My Father was, as I understood, by Trade
a White Smith ; being a good Workman, he had a
good Place of Business under King *Charles* the Se-
cond. He was by Profession a Roman Catholick, so
was my Mother, Grandfather and Grandmother,
both by Father and Mother's Side, with others of
my Relations, all of them deep dyed in the Profes-
sion of Papistry : We were all born and bred up in
that Religion : My Father died in the Prime of his

Time, he left us small, and I being the youngest cannot remember any Thing of him. He died in *England*, but my Mother soon after went into *Holland*; she took only me along with her, and left my two Sisters, *Dorothy* and *Elizabeth*, with some of our Relations, about *London*. She went privately, what the Occasion of her going was, I cannot tell, unless, as I have thought since, it might be upon the Account of her Religion; she being, as I have heard, a very zealous Woman in her Profession, and it being a troublesome Time in the latter End of King *Charles II*'s Reign, against all those that did not conform to the Church of *England*; which Act, though it was chiefly executed against the Dissenting Protestants, yet the Papists had some Share in it. Now *Holland* being a Place where all enjoy the Liberty of serving God according to their Consciences, I conceive might be one Occasion of her going: But alas! she had not been long there, before she fell amiss, growing worse and worse until she sickened, and soon died. Here I was left in a strange Country, among a strange People, from all my Relations and Acquaintance, and I myself altogether helpless, for I was so young, as that I cannot remember my Father nor my Mother. I cannot remember my going into *Holland*, nor any of these Passages, but what I received something of by Information since; but oh the Goodness of Divine Providence that appeared for me at such a Time! When Father and Mother had left me (as *David* saith) then the Lord took me up. The Lord was pleased to stir up and incline the Heart of a Papist Gentlewoman, which I suppose had some Acquaintance with my Mother before she died: This Woman took me as if I had been her own, put me out to Nurse, and when I was capable, she put me out to School, where I continued

nue

nued until I could read any Sort of Books, in
Dutch, well : I took my Learning (though but a
 Child) eagerly : I was always, I can remember,
 from the Time that I began to read, very bookish.
 When I saw a Book, I had an unsatisfied Mind,
 until I knew what was in it. I was put out to a
 Place, where the Chapel joined to the House ;
 there I was learned to serve Mass, to wait at the
 Altar upon the Priest : I suppose their Design
 was to have me go further, but Providence or-
 dered it otherwise. I can well remember that
 then, though but about six or seven Years old, I
 was at Times under great Conviction : They used
 to tell me what Heaven, Hell, and Purgatory,
 were ; these Things had great Impression upon
 my Thoughts then : I was much afraid of Hell,
 the Thought of it was terrible to me ; I had a
 great Desire that I might go to Heaven ; Purgato-
 ry was very dreadful too, for as they told me, so
 I believed, that Purgatory was as bad as Hell,
 only out of Purgatory there was Redemption, but
 out of Hell there was none. I was so settled in
 the Principles of Popery, as that I did verily think
 there was none went to Heaven but Roman Ca-
 tholicks : Yea, I can remember that I was so zea-
 lous, as for forcing others to turn Catholicks, for
 if they were not, they could not be saved. The
 Gentlewoman that brought me up after my Mo-
 ther's Death, was very strict with me, and made
 me say my Prayers very often, she gave me Beads
 to pray by, which I was to say through before I
 gave over, a Prayer to every Bead, which consist-
 ed in three Parts. 1st, The Belief. 2^{dly}, The
 Lord's Prayer. 3^{dly}, Prayers to the Virgin *Mary* :
 But I had other Prayers besides these, upon other
 Occasions. Confession of Sin I was forced to often,
 and I remember very well, that if I did not tell
 the Priest of all my Sins that I knew of, if I hid

any particular Sin, I went under the Guilt of it; for I thought it could not be pardoned, if I did not confess all my Sins unto the Priest. When I was about seven or eight Years old, as near as I can apprehend, I was under such Convictions, that I used to get by my self in the Chapel, when I thought no Body saw me, and fall down before the Altar upon my Knees, Christ hanging upon a Cross, just above the Altar, in that very Form as the Scriptures give us an Account of, a Crown of Thorns upon his Head; with the Blood running down his Temples; his Hands and Feet nailed to the Cross, and the Blood running from thence; a Hole in his Side, made by the Spear, and the Blood seeming to run out abundantly; nothing that covered his naked Body but a small Thing like a Linnen Cloth, or Swathe, round about his Middle. This was not like a Picture drawn by the Limner, but in a solid Body, so made to the Life, that it appeared like a very Man, with Flesh, Blood and Bones, hanging upon the Cross, so affecting to my Carnal Sense, that I was ready to adore it, as if it had been Christ himself. This Image I used to fall down before, upon my Knees in private, and pray as well as I could; what Words I made Use of I cannot now remember, but to this Effect, that I might be saved, my Sins pardoned, and that I might not go to Hell.

I was so much for admiring of Pictures, especially the Picture of Christ and the Virgin Mary, as that I could not forbear, but to give Divine Adoration unto them, so ignorant was I, that I looked upon it as my Duty. Yea, I remember very well, how fearful I was to lie alone, but if I had but the Picture of Christ or the Virgin Mary, at the Beds Head, it would quiet me, and remove those Fears that I was troubled with from me.

I have draw

I have many Times since, wondred at my own Ignorance in many Things that then I was zealous about, and did verily believe to be true.

In this Place I continued until, I suppose, I might be betwixt eight and nine Years old, serving of Mass, waiting upon the Priest at the Altar, until the Beginning of King *James* the II^ds Reign. and then this Gentlewoman had a Mind to come into *England*, it being a Time then that smiled upon the Papists. After she concluded to come, she waited the Time, and took me along with her, but she had told me that I should come back again with her ; and so she had, as I think, told the People where I boarded, for they were very unwilling to have parted with me, therefore I was to have gone back again, unless she could find any of my Relations, that should not be willing to let me go back, but would take Care of me themselves.

Well, at the Time appointed, when the Vessel was ready to go, we took Ship, we came by Water first to *Amsterdam*, and there stayed a little Time, I suppose the Wind did not sit right for *England*, but at last we set forward, and the Wind being troublesome, we were a pretty deal longer upon the Water than we should have been : At the latter End of the Voyage it was so tempestuous, that we were much frightened : But at last, through the Mercy of Divine Providence, we came all safe to Shoar. I remember I was very sick upon the Water, but being landed, we came for *London* in the Hackney-Coach. When we came to *London*, the Gentlewoman took up her Lodging at a Limner's House, where we continued some Time, the Pictures that I saw there were very delightful to me, insomuch that I had a great Mind to have been a Limner ; I did begin to draw out many Pictures with my Pen. During

our Continuance here, we used to go to Mass, to a Place about St, *James's Park*, where we had Organs, Singing-Men in their white Surplices, burning of Incense, and all Things delightful to Nature. Sometimes we went to other Places; having then free Liberty in our Way of Worship, we went without Fear. I did sometimes serve Mass, while I was at *London*. I remember one Time a Gentleman which I met in *London*, some little Time after, who had been at our Worship, when I served Mass, spoke very kindly to me, calling me good Boy, and gave me six Pence; this pleased me wonderfully.

But to be as brief as possible, it was not long before this Gentlewoman that took Care of me, heard of and found out some of my Relations, living in *London*, which, I suppose, were glad to see me, not knowing whether I was dead or alive, or what was become of me and my Mother; my Mother, as I said before, going into *Holland* privately. My Relations which this Gentlewoman found out, were two Women, which I called Aunts, their Father and my Grandmother, my Mother's Mother, were own Brother and Sisters, all strong Roman Catholics. Well, these took me into their Care, and provided for me, put me out to School to learn *English*, for I could speak nothing but *Dutch*; they cloathed me from Top to Toe very genteel, and seemed to have a very great Love and Respect for me; they made me believe that they would put me out to a Limner, because I took so much Delight in Pictures: Soon after this the Gentlewoman that was as a Mother to me, returned into *Holland*, I having never seen or heard of her since. Being thus left with my Aunts, as I called them, they put me out to Board,

for

for they being single, lived a retired Life, having an Estate left them by their Father to live upon; here I continued some Time, as I said before, going to School. While I was here, I had done some Fault, as without Doubt I had done many, but this was something for which I was complained against by the Woman I boarded with, for which I was forced to go to a Priest, and make Confession of my Sins. This I remember very well.

Some Time after this, I understood that my Grandfather and Grandmother, and my elder Sister, were living in *Derbyshire*, at a Place called *West-Hallem*; they had a Mind to see me, my Aunts having agreed to send me to my Grandfather, there was an End put to my being a Limner. Well, when the Time appointed came, I was sent into *Derbyshire*, where I continued some Time with my Grandfather and Grandmother; they were very glad to see me, my Sister had a great Love for me, and so had I for her, I thought I loved her as my own Soul: My Grandfather was very weak, and was forced to keep his Bed some Years before he died; my Grandmother was pretty hearty: She was very religious in her Way, and I believe spent the greatest Part of her latter Time, in Reading and Prayer: I can remember her going by her self to pray several Times in a Day: My Sister would not go out of Doors until she had sprinkled her Face with Holy Water; strict they were in their Devotions, and indeed so was I according to the blind Zeal which I had in my young Years, so that it might be said of us, in some Respects, as the Apostle said concerning *Israel*, *We had a Zeal for God, but not according to Knowledge*. While I continued here, I used to go to School, I went often unto a great Gentleman's House

House in the Town, that was a Roman Catholick, who used to keep a Priest in his House; this Priest, I remember, had a Respect for me, and after some Time that I had been there, was willing to prefer me to a Gentleman's Place, to wait upon one Sir *Henry Robinson*, at *Cransly* in *Northamptonshire*, which after Means were used, it was agreed upon for my going there.

Thus Providence moved and removed me from Place to Place, until at last it brought me under the Sound of the Gospel; but more of that afterwards.

When I came to *Cransly*, which I suppose might be the eleventh Year of my Age, Sir *Henry Robinson* put me into a blue Livery; I used to go with him when he went abroad, to wait upon him; Sir *Henry* was a strong Roman Catholick, but his Lady was a Church of England Woman. We had a Priest sometimes in the House with us, yet we often went to *Desborough*, about a Mile off *Rowel*, to one Mr. *Polton*, a great Roman Catholick, who was made a Justice of Peace in King *James* the 2^d's Time. Here we used to go to Mass and Confession of Sin. Here used to be sometimes a Jesuit to preach; to this Place Sir *Henry Robinson* and I went often, there being none in the Family, nor, as I know of, in the Town, that did profess to be Roman Catholicks, but he and I, only sometimes we had a Priest with us; but at *Desborough* there was Mr. *Polton*'s whole Family Papists, with some others in the Town, so that there we had several met together.

Here I continued with Sir *Henry Robinson*, until he fell distracted, which, I think, was about a Quarter of a Year, before the Prince of *Orange* landed in *England*. I remember the Lord's-Day, which we called Sunday, before Sir *Henry* fell mad,

mad, we went to *Desborough*, and a Priest that was with us at that Time ; we came Home that Night, as we usually did : And after the Family was all gone to Bed, some Time in the Night, Sir Henry got up, put on his Morning Gown, begins to threaten and abuse his Lady ; she cries out, the Servants rise, and all the House was in an Uproar immediately, who soon got him out of the Chamber, without doing, as I remember, the Lady any Harm. He seeing of himself beset with his Servants, comes furiously down Stairs into the Kitchen, his Servants being some before and some behind, all in a terrible Fright, not having Power or Courage, to lay Hands on him : He takes the great Kitchen Tongs in his Hands, and makes towards them, they all flee out of the House into the Yard, and he after them ; our Priest being up too, and sorely frightened, got among the Servants into the Yard ; Sir *Henry Robinson* having his Eyes upon him, makes up with great Fury to him, and flings the Tongs with all his Power and Will at his Head, and if the poor Priest had not been nimble in his Joints, and by sculking down miss'd the Tongs, his Scull had certainly been dash'd to Pieces. The Priest seeing how narrowly he escaped with his Life, and that he must now expect no more Favour than the rest, took to his Heels, and run for it. The Servants seeing he was bent to do Mischief, they got into the Street, and call'd up some able Men in the Town to help and assist them in laying hold of him, for they durst not themselves, without more Help, Sir *Henry* being a strong, lusty proper Man, as one should see in a hundred, and just in his Prime ; what with his great Looks, and terrible Words, he was as if he would have drove the whole Town before him. I remember that I was in a dreadful Fright my self, for my Master

ter was gone out of the House, into the Yard, before I could get down Stairs ; had he returned into the House again, I must have fallen into his Hands ; but I got out of the House into the Street. Which Way to go where I might be safe, I could not tell ; one Time I thought he was just behind me, but I run and flew over a Pair of Gates into some Bodies Yard, expecting he would surely kill me, but the Lord preserved me, blessed be his Name. The Servants in this Time being dispersed up and down the Town to call in Help, Sir *Henry* meets a Woman that was got into the Street, and makes her fall down upon her Knees, and pray to the Virgin *Mary*, and swore he would run her thro' if she did not pray to the Virgin : Now Sir *Henry Robinson* had got a little Sword, that was his Son's of about six or seven Years old, and put it secretly under his Gown, none knowing that he had any such Thing about him : This he drew out, and held it against the Woman, swearing he would kill her if she did not say her Prayers ; the poor Woman being terribly frightened, fell down upon her Knees, but not being used to pray to the Virgin *Mary*, she could not tell what to do, and cry'd out that she was willing to pray, put did not know how, so he learned her, and made her say after him, *Ave Maria, &c.* She willingly obeys, and answers him as fast as he could tell her : Prayer being ended, he let her go without doing her any Harm, the Woman being glad she was got away safe, goes home to her House as fast as she could.

By this Time several Men were got up, and after Consultation, they concluded to run up to him all together, and so take him by Force, for they were afraid Mischief would be done by him.

Now among these Men was one Mr. *Chamberling*, who was Sir *Henry's* Steward, he being a married Man, lived with his Family, in another House in the Town. This Man being of a stout, undaunted Spirit, claps up first to him ; the rest hanging a little back, Sir *Henry* got the Liberty of his Hands, drew out his little Sword from under his Gown, which they were not aware of, the Woman (mentioned before) being gone, before the Men came up to him, he had concealed the Sword under his Gown again, this he drew out ; the other Men not coming up quick enough, Sir *Henry* runs the Sword into Mr. *Chamberling's* Side, and, I think, wounds him in two Places : Mr. *Chamberling* cries out, God bless my Wife and Children, looking upon himself as a dead Man, this was very dismal : The rest of the Men now came and laid hold of him ; (when he had done this Mischief) they took his Sword from him, and had him to his own House. He growing worse and worse, being in a dreadful Rage, they were forced to bind him, and make a Bed purposely for him, and bound him fast in it, making it convenient, where he lay Day and Night some Time.

Mr. *Chamberling* that was sorely wounded, they carried to the Parson's House, one Mr. *Bullivant*, being not far off his House, they had him to Bed, and sent Man and Horse with all the Haste they could, for a Surgeon to *Kettering*, who, through the Blessing of God, recover'd him, and he did well again.

My Lady *Robinson* made Use of a Doctor, one Mr. *Courtman*, some Time to see if any Help could be had, but none appeared, he growing rather worse and worse : Sometimes he would be in such terrible Fits as would make one tremble to hear him ; sometimes he would call upon me

No to

to come up, and kneel down at his Bedside and say my Prayers, which when I did, he would be very still. Continuing without any Hopes of Recovery, it was at last concluded by my Lady to send him up to *London*, when all Hopes failed of having any Help in the Country, and therefore before a Coach was made fit for him to sit, and be bound in. When Things were got in Readiness for his Journey, they made him believe that he should go a hunting in his Coach, which pleased him very well. But being got into his Coach they bound him fast, and so drew him up to *London*, where he has been ever since, and is to this Day, if living. I have heard that since he has been there, he has killed a Maid, which used to wait upon him.

After this my Lady *Robinson* broke up Housekeeping, most of her Servants went away, I then went to Mr. *Polton's* of *Desborough*, where I continued some Time, until I could get a Place. At last I had a Mind to go to some Trade, and having made Enquiry, one *George Clarke*, living at *Cranfly*, had a Mind to take me Apprentice, if I was willing: After some Consideration it was agreed upon for my going to him, I had some Money to put me out. When I was about being bound, Mr. *Polton*, I remember, gave Charge to my Master not to let me work in Christmas-Holidays, nor on some Saints Days, but let me have my Liberty: This pleased me well enough, and so I came again to live at *Cranfly*: This was, I suppose, about the twelfth, or betwixt the twelfth and thirteenth Years of my Age. After I had lived here a little Time with my Master, I understood he was a Dissenter, and went to the Meetings, yet sometimes he would go to the Church, but chiefly the other Way. In the Time I was grown very loose and vain, the

the anivictions which I had in my younger Time, about
ould be a future State, and the Salvation of my Soul, I
oes had lost. I was for taking my Pleasure with
Lady my Companions, and spending the Lord's Day
failed wickedly.

there But my Master, who had something of Reli-
and bigion in him, did not like that I should spend my
ndined Time so vainly, upon the Lord's Day, would be
hat he solicitous with me to go along with him, and
lease sometimes I did. The first Place I went to, was
Coach *Kettering* Meeting, where one Mr. *Meadwell*
o *Long* preached, but he being old and very low in his
to the Voice, I could neither understand nor well hear
he had what he said; but sometimes he went to *Roswell*,
used to and would have me go along with him there, and

accordingly I did; this was some little Time be-
Housefore Mr. *Davis* came: I think the Man which
way, I then heard, which, I suppose, they had upon
I con Trial, was one Mr. *Harris*, I thought the Man
ce. A preached well, and looked with a sober, solid
and his Countenance: But alas! I do not remember
ving what I understood any Thing, any more than the
ce, if Ground I stood upon. Soon after this, Mr. *Davis*
it we came, we went to hear him, he had a good
d son Voice, and a thundering Way of preaching,
at being which I was pleased with; but I used to wonder
arge at one Thing, and that was their sitting with
christm their Hats on their Heads, while they were hear-
t let ring, which I thought was not right. Yet in this

enough little Time that I did hear them, I did think, and
his way was convinced so far, as to believe, that they were
wixt the good People, yet all this while ignorant of Christ
. A stand of Salvation by him; ignorant of my self,
e Mastard the Plague of my own Heart. But in this
nt to the Time, my Lady *Robinson* coming to her House at
o to the *ansly*, she heard that I went with my Master to

In the Meeting; she sent for me, and when I came,
the Cote chid me very much, and told me what a bad
victio

People they were, and what grievous Errors they held, therefore she would have me go to the Church, promising that she would be very kind to me if I would not go to the Meetings. I verily believe she had rather I had been a Papist still, than that I should go to the Meetings. She gave me a Prayer and a Catechise Book, she bid me learn my Prayers, and my Catechism by Heart, and when I had learned it, to come to her again, and she would give me something, and be sure I came to the Church.

So what with her Threatnings on one Hand, and her Promises on the other (I having no Principles to withstand) was beaten off from going to the Meeting for some Time ; nor do I know that I should have gone any more, had not God had (I hope) a Design of Mercy towards me, who, by his gracious Providence did bring me under the Means again. My Lady having prevail'd with me, I went to the Church, nor had I Inclinations then of going elsewhere, but our Parson was a very indifferent living Man, so that the very Light of Nature would convince me, that he was not a good Preacher, there appearing no good in him, no good was to be expected from him, which made me, with some others of our Town, go to *Tharpe*, a Mile off, where one Mr. *Courtman* preached. This Man was reputed to be a good Preacher, and of a good Conversation. Here I used to go sometimes because others went, not out of any Love I had to the Word of God, nor any Concern I had about my Soul, neither can I remember that I understood what the Man preached.

Now as long as I went to the Church, and not to the Meeting, my Lady was well enough satisfied ; but alas ! a poor, ignorant, carnal Creature I was, that knew not the right Hand from the

errors the Left in Salvation Matters, neither had I any
to the Concernment about these Things.

kind I remember that I was dismally frightened the
veri- Day called *Running Thursday*, when there was
Papist such a Rumor all over the Nation, that the
She *French* and *Irish* were landed in *England*, and that
e bid they kill'd, burnt up, and destroy'd, all the Way
n by that they went : This was in the Beginning of
me to King *William's* Reign, and about us where I then
thing lived, it was on a Thursday, and therefore called
Running Thursday, though I have heard since, that
Hand, in some Places it was not till Friday ; a very ter-
ng no rible Time it was, while the Fright lasted. I ex-
from pected to be killed ; but alas ! I cannot but won-
r do I der since, how stupid and senseless I was about
ad not my Soul : I cannot remember that I had in all
owards that terrible Fright, a Thought either of Salva-
bring tion or Damnation, I was only afraid of loosing
having my Life. Thus I went on, in a poor, carnal,
h, not Way of Life, being at Ease, and satisfying my
re, but self, all was well enough, as long as I went some-
g Man times to the Church.

convinc As for the Religion I was born and bred up
ere apin, it was quite lost, and the Conviction that I
be exhad in my younger Time, when a strong Roman
h som Catholick, was wore off: Neither was I willing
ile offro to be counted a Papist any longer, because that
is MaName was not much countenanced among us,
nd of after the Prince of *Orange* was proclaimed King
o someof *England*. In this Time, I remember, there
y Lowas a Fire broke out at *Tharpe*, where I used to
Concergo to hear : The Fire was violent, and did much
membeDamage : the neighbouring Towns being alarm-
l. ed, I went among the rest, and was frightened to
and not how terribly the Fire burned : This did a
ough little stir up Conviction in me again. Well
al Crethought I, I will endeavour to take my Lady *Ro-*
nd fromson's Counsel, and say my Prayers, and learn

my Catechism, for then I did think that God would be pleased with me. And then there was another Thing which was taken Notice of, and that was, that the Fire miss'd the Parson's House, although it was very near it ; and, I think, I heard them say, that the Fire flew over his House, and set Mr. *Mansfield's* Barn on Fire, which had a great deal of Grain in it ; which was but a little Way off of the Parson's : This begat in me a better Thought of Mr. *Courtman*.

After I had went on thus for about two Years and a half, there was a Man came to our House, his Name was *John Clarke*, who lived at *Ringstead* in the same County, about seven or eight Miles from *Cranfly*, who I think is living there still, my Master was his Uncle.

This Man understanding that his Uncle had no great matter of Business, had a Mind to have me go and live with him, he being of the same Trade. After my Master and he had discours'd the Point, it was agreed upon for my going (I was willing) for he wanted a Man very much.

When they put the Question to me, I was willing to go, for I mattered not much where I went, so that I had but Things needful.

This Business being concluded, in a little Time I went to live at *Ringstead*, with *John Clarke* ; and when I came there, I understood that my new Master and Mistress were both Dissenters, which I did not know before, for I did not ask the Question, nor do I remember I was at all thoughtful about it : Neither did I much regard it when I knew it, for I was minded to go where I pleased (that is, of a Sunday as we called it.) So soon coming acquainted with other young Men, I was willing to take my Pleasure with them on that Day : Besides, my Fellow-Apprentice that was there before me, was very wicked, which

did me much Hurt, so that I grew worse and worse ; and those little Convictions and Checks that I had at Times (mentioned before) not sticking fast, nor abiding long, they were easily got off, and I began more eagerly to drink down Iniquity like Water.

My Master and Mistress used to go on a Lord's Day, sometimes to *Kettering*, for my Mistress was a Member of that Church in Mr. *Meadwell's* Time : this was five long Miles : Sometimes they went to *Tharpe Waterfield*, where sometimes one preached and sometimes another : This was four moderate Miles.

Now when they were gone, and left us at full Liberty at Home, we were not wanting in making Use of our Time ; in sinful Vanity enough, the Lord knows.

But oh the infinite Mercy and Kindness of God, to such a wicked, sinful Creature as I was ! That he did not suffer me to go on in that wicked Course of Life all my Days, nor cut me off in my Wickedness.

My Master and Mistress indeed did both desire, that one of us might go along with them one Day, and one another : But my Companion was utterly averse to going to the Meeting, and because he would not, I was not willing to go neither.

After we had gone on thus for a Time, my Mistress, who was a very good Woman, understanding what wicked Pranks we played on the Lord's Day, would be often talking to us, and lay the Evil of our Ways before us, which we so often turned a deaf Ear unto. But one Time something that she had been speaking of to me, did stick upon my Mind, and that was, that the Way I was so much set against was the right Way, and that Way which I had so much

Inclination to go in, I might be sure was wrong because we were naturally prone, and inclined to that which was evil ; and naturally bent against, and averse unto every Thing that is good or to that Effect.

Which when I consider'd seriously, I thought was certainly true ; for I had received so much Light and Conviction before, in the little Time that I had sat under the Gospel, that I was more easily convinced of the Truth of what she said.

So after this I went to *Kettering*, where my Master and Mistress went, though they had a Horse, but I walked on Foot. This was still like Mr. *Meadwell's* Time ; and when I came there Mr. *Meadwell* being aged, and, as I said before, very low in his Voice, I could hear but little and understand less. And being very weary with walking five long Miles, the Flesh was not willing to take such Pains, and weary it self for nothing.

So that I was unwilling to go any more, and did forbear some Time, till at last they went to *Tharpe Waterfield*, and would have me go along with them there : So I went with them to *Tharpe* and where one Mr. *Taylor* preached, and sometime Mr. *Tabbot* of *Rowel*, sometimes Mr. *Davis* and others, there being then no Man settled.

Here I went often, the Way not being so long nor so tiresome, and then I could hear better. But alas ! I did not yet understand what I heard, only I had some Renewals of my former Conviction, that these were good People, and there, must be the right Way, and I had more Inclination to go to the Meetings than I used to have. neither was I afraid of my Lady *Robinson*, being removed some Distance from her.

I remember I heard them say, that Mr. *John Taylor*, and Mr. *Robert Tabbot*, preached upon Trial at *Tharpe*. I took such a Liking to Mr. *Taylor*, that I greatly desired he might be the Man that should settle there. Sometimes I heard Mr. *Davis* of *Rowell*, and when I heard him again, Dear Lord, thought I, what a Man is this: I was ready to look upon him as if he had been an Angel come from Heaven; I thought the Majesty of God shone in his Countenance; his Words seemed to stick like Arrows upon my Soul; I did feel such Power and Authority in his preaching the Gospel, that made me fall like a conquer'd Captive at the Sound of it. I saw now that I was a miserable Sinner; and when he came to shew, how dreadful it would be with such that had not an Interest in Christ, but lived and died in Sin. I was afraid this would be my Condition. Now my Master and self for Mistress had no need to persuade me to go to the Meeting, for I was ready enough to go, and take all Opportunities that possibly might be. But yet notwithstanding the Concernment that I was under, I continued ignorant of Salvation, purely and alone by Jesus Christ. I used to hear them sometime speak of the Grace of God, and that we must believe in Christ, and that without Faith in him, we could not be saved: But so foolish and ignorant was I, that I did not well understand what they meant by the Word Grace, nor by Believing, or having Faith in Christ.

After some time I did indeed understand this, that I was a Sinner, and that we must be saved by Christ; but that we must be saved by Christ, without doing any Thing, I did not yet understand: I thought sure that we must do something that we might be saved, and something I was for doing.

I re

Oh!

Oh! to be saved purely by Grace, and justified from Laws, Condemnation, and the Charge of offended Justice, by the Imputation of Christ's pure and spotless Righteousness, which must be received by Faith, I was as ignorant of, as any poor Creature could be.

There was another Thing that I was very ignorant about, and that was Election. The first Time that I remember I heard any Thing about it, so as to take Notice of it, was in Discourse among Christian Friends, as we were either going to, or coming from the Meeting, but it was very strange and amazing to me when I heard of it. What said I, may not any Person be saved if they will, if they are diligent in the Use of the Means, if they do what God has commanded them; surely, I thought, they might be saved. I did not yet know but that every Man had Power to do what God commanded him. This Doctrine sounded very harsh in my Ears, but yet I was not able to withstand the Scripture Proofs and Evidences that they brought out of God's Word; so that I was forced to be silent, but it was very awful, and begat Heart-Searchings in me, and Enquiries whether I might be one of them, with a thousand Fears lest I should not. Some little Time after this there was a Stranger came to preach at *Tharpe*, one Mr. *Ward*. Several of us went out of our Town to hear him. But What the Man preached from, I cannot now remember, but I liked him wonderful well, and something of his preaching was of Use to me, and then, and made great Impression upon my Soul, though I cannot now remember the Particulars. But there was one Line in the Hymn which he sung, that God did bless, by fastening it upon my Heart, which I could not wear off, but it sounded in my Mind, for some Time, where-ever

went

went; and that was this, *If ye be wise, make Christ your Prize.* This Expression was made of such Use to me, together with his Preaching, that now I did not only see my self to be a Sinner, but in a vile, sinful, wretched, undone Condition, without an Interest in Jesus Christ. I saw that all the Wisdom in the World, what specious Pretences soever it may go under among Men, was but Foolishness, if not founded upon Christ for Salvation. I saw that true Wisdom, wisdom from above, the only Wisdom that Men could make Use of, was to secure an Interest in Christ. I had a clear Sight, blessed be distinguishing Grace for it, that whatever Religion, or Profession, I might be of, or Denomination might go under, without a saving Knowledge of Christ, and an Interest in his Person and Righteousness for Salvation, I must eternally perish. The Lord had now fully convinced me that it could not be by any Thing that I could do, *not by Works of Righteousness that I had done:* I did not only see that I was a sinful Creature, but that there was Sin in every Thing that I did.

Now the Cry, the Panting, Breathing, and Desire of my Soul, was for an Interest in Jesus Christ. Oh! none but Christ, none but Christ; would satisfy my Soul.

But alas! notwithstanding I had so clear a Sight of these Things, and was convinced that I must be saved purely and alone by Jesus Christ; and that I was a sinful, undone Creature without him, and my Soul drawn in earnest Desires after an Interest in him; yet I was filled with abundance of Fears and Doubts, whether he would accept of, and save me or no. Neither could I get over that Doctrine of Election: If

I was

I was not elected, notwithstanding all that has been said or done I must perish.

But as to this, Mr. Davis's preaching was made of great Use to me. I remember when he used to speak to Sinners (for then I did listen in particular) he would exhort with great Earnestness power Sinners to come to Christ, Sinners as they were and believe on him at the Word of Commandment *This is the Command of God, that ye believe on his Son* 1 John 3. 23. and not stand to dispute whether thou art worthy or not worthy, elected or not elected, this being a Secret it was not for us to pry into, but as Sinners we must come to Christ and believe on him or be damned. From when I saw, that I might dispute and reason the Case so ever so long, yet I must put all to a Venture and at last go to Christ, a Sinner as I was, now I perished I perished. I saw there was no other Way, but go I must or perish I must, and therefore I had a secret Thought to put all to the Venture, and throw my self at the Foot of Christ for Salvation. This afforded me a little Ease, and gave me some Encouragement, but did not remove the Doubts and Fears that I was almost always attended with.

Those Words in 2 Kings have been of great Use to me, concerning the four Lepers, which lay at the Gate of *Samaria*, in the Time of that sore Famine. There was but one Way; that they could see of a Possibility to live, and that was a desperate one too, by falling into the Hands of the *Syrians*; committing themselves to the Mercy of, or lying at the Mercy of, their Enemies. Having reasoned the Case thus, if we sit still we must die, we cannot live but looking one upon another; if we go into the City the Famine is in the City, we must die there, nothing but Death represents it self of the

at every Side : Therefore let us venture, as if they should say, into the Hands of the *Syrians*, if they save us alive, we shall live, if they kill us, we cannot die.

Now the Use that the Lord made of these words for my Encouragement, in venturing my way upon Christ, was this : I thought if I did command come and venture my Soul upon Christ I should die ; if I went elsewhere, to the Works of the Law, to my own Duties and Performances, where the Famine was there, I must die also ; no possibility I could see of Life, but this one Way, through Christ that was in coming and venturing my Soul upon Christ only, as a poor perishing Sinner, to obtain Salvation. And therefore, from these Considerations, the Lord did help me to come and throw myself in the Arms of Christ ; if I perceived I perished ; if I did die, I was resolved to stand waiting at the Foot of Christ for Mercy ; if he would save me alive, I should live, if not, I could not die.

1 Kings vii. 3. And there were four leprous Men at the Gate, and they said one to another, Why sit we here until we die? Ver. 4. If we say we will enter into the City, the Famine is in the City, and we shall die there : And if we sit still here, we shall die also. Now therefore come, let us fall into the hands of the Syrians, if they save us alive, we shall live ; and if they kill us, we shall but die.

The same Encouragement I found from those words in the fifth Chapter of *Esther*. The Queen herself venturing into the Presence of *Ahasuerus* the King, without being called, which was Death by the Law ; unless the King, out of Favour, would hold out the golden Scepter. Now the occasion of this, we find, was from that hellish design *Haman* had laid, for to cut off and destroy the Jews that were in the King's Dominion :

and so consequently, the Queen's Life lay Stake, as well as the rest. Which when *Queen Esther* had an Understanding of, she appointed Fast for three Days and three Nights; I also and my Maidens (saith she) will fast likewise, as it is in *Chap. 4. ver. 16.* and so will I go in unto the King, which is not according to the Law, and I will perish, I perish. Here was a Necessity laid upon the Queen: So I thought this was my very Case. I saw my self in a perishing Condition if I did not come, if I did not venture in, and I could not perish if I did. Therefore sink or swim, live or die, I saw a Necessity laid upon me to venture my Soul upon Christ Jesus. But oh! the Success which *Queen Esther* had by venturing, it is in the fifth Chapter, has been something like me, *The King holding out the golden Scepter*, where by she had not only her Life, but what she desired to the half of the Kingdom promised. So I thought the Lord Jesus Christ, holding forth the Scepter of his Grace in the preaching of the Gospel unto poor Sinners to lay hold upon, gave me Encouragement to venture. Yea, much more than *Queen Esther* had, for the golden Scepter was not held out until after she was come in; but the Scepter of Mercy is held forth in the Gospel to Sinners, before they come, with a Proclamation that, *Whosoever will, may come, and take of the Water of Life freely*, *Rev. xxii. 17.* And then I saw a greater Necessity laid upon me to come, than there could be in *Queen Esther's* venturing: because hers was but for a temporal, but mine was for an Eternal Life.

Yea, I saw such a Necessity of coming and venturing upon Christ, as that I could not be satisfied, but I must come, Christ I must have. Those Words in *Mat. xi. 12.* have been of great use to me upon this Account, *And from the Day*

John the Baptist until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by Force. However this Text hath been disputed, whether this be a holy or an uncivil Violence, I shall not insist upon that here, but this I must needs say, that the Words have been of great Use to me. I was made to see such an absolute Need and Necessity of Christ, as that I could not, would not be denied. That Part of the Word carried Encouragement in it to me, and the Violent take it by Force. But this Force, or violent Motior, which I found in my Soul after Christ, I grant to be the Work of his own Spirit.

But to return again, After I had heard Mr. Ward at Tharpe, the Friends at Ringstead, being much taken with his preaching as well as I, invited him to preach at Ringstead, and in a little Time he came: He preached there several Times after this, and the Lord so blessed his Ministry in the Conversion of many Souls, that he came to live there, and a stated Meeting was fixed, which is continued there to this Day, and now a Church of Christ planted. But the first Time he preached at Ringstead, I think it was the first Time, after I had heard him at Tharpe, he preached from Tim. 1. 15. *This is a faithful Saying, and worthy of all Acceptation, that Christ came into the World to save Sinners, of whom I am chief.* I did not know that he knew any Thing of me then, nor do I think he did: But if he had, he could not have made Choice of a more suitable Text of Scripture than this was, to my Condition, and I heard with all the Diligence that possibly I could; and God was pleased to bless that Opportunity indeed to my Soul: A Time which I shall never forget, I hope, as long as I live in this World.

As Mr. Ward was opening the Words, and shewing that the great End of Christ's coming

into the World was to save Sinners, and not only to save Sinners, but the chief of Sinners, which he proved from many other Texts of Scripture; Oh Lord ! what a Word was this to me : I saw indeed my self to be one of the chief of Sinners, though I was at this Time but young, I suppose about 15 Years old, or at most betwixt 15 and 16. And though I was conscious to my self that I had not been guilty of those great Sins or gross Immoralities as some had, yet I saw so much Sin in my corrupt fallen Nature, that I saw my self to be not only a great Sinner, but one of the chief of Sinners.

Well, as he went on with the Text, and spoke very much for the Encouragement of Sinners, great Sinners, yea, the chief of Sinners; that the Lord Jesus Christ was not only able but willing to save poor Sinners that come to him, and that for this End he came into the World : And withal answering some Objections that the Soul would be ready to make against it self; the Lord, I hope, in infinite Mercy, was pleased to set this Word with such Power upon my Soul, as that I did believe at that Time, that the Lord Jesus Christ came into the World to save me. Oh ! thought I, if Christ came to save the chief of Sinners, why then not for me ? Surely, I was helped, then in parricular, to lay hold on Jesus Christ for my self as the chief of Sinners. But oh ! the Joy that my Soul was at that Time filled with, I cannot express it. The Hopes and Satisfaction that my Soul had an Interest in this glorious Person, the Lord Jesus Christ, did fill my Soul with Joy and Peace in believing.

But alas ! this Transport of Joy did not last long, but I was as bad as ever, and began to call all into Question, and was afraid that what I had felt was but Fancy or Delusion ; for I found so

much

much Sin, Corruption, and Darknes in my Soul, that I thought, if the Work of God had been right, it would not have been thus with me. Surely, I thought, I should not have found Sin, Lust, and Corruption so strong as I found they were in me. I was so foolish as to think that Sin would have been subdued, and Corruption kept under: But because I found them more strong than ever, I was ready to look upon my self still as a miserable Creature. I looked upon others to be in a happier Condition than I: Yea, I thought that none was so bad as I was: For I found and dismally felt such Lust and Corruption, boiling and bubbling up in my Nature, which I never felt before, or if I did, was not so sensible of it. Oh! the Cries, Tears, and Struggles that I have had in my Soul, about these Things, but could in no wise be delivered from them. Those Words of *David* have been something to me, where he saith, *I shall one Day perish by the Hand of Saul*, fearing that this would be my Condition. But when I found what had been the Experience of so great a Man of God as *David* was, it gave me a little Relief. And those Words of *Paul*, in which he cries out, *of a Thorn in the Flesh, the Messenger of Satan to buffet him, he prayed, and sought the Lord thrice, that it might be removed*. But alas! I sought the Lord 100 and 100 Times over again, I am sure, and yet it was not removed. But something there was to be pick'd out of these Words, and that was, that though *Paul* prayed so earnestly for the Removal of it, he had no other Answer than this, *My Grace is sufficient for thee*. So I thought if God's Grace was but sufficient for me, that was enough.

But oh! that seventh of the *Romans* hath been a wonderful Chapter indeed unto me, not only then, but often and often since, for here I could

read something of my own Experience, in the Experience of the Apostle. What he complained of, I cryed out under: If a Man so wonderfully endued with the Spirit of God, as the Apostle was, if he, I thought, cryed out, *Oh wretched Man that I am*, well might I cry out so. But I should be too tedious, was I to give a particular Account of what I have since seen and experienced from that Chapter. It hath been of such Use to me, many and many a Time, that I thought I could not have done without this seventh of the *Romans*. I could not have born up my Head, if the Lord had not given me some Comfort and Support from this Chapter: But yet I was not free from my Fears and Doubts, no not for some Years. Sometimes I was a little up, presently down again; sometimes a little comforted, immediately disconsolate; sometimes Hopes, sometimes none, or very little, appeared.

Thus unevenly I walked for a long Time, and that which did much increase my Fears, was a Dream that I had one Night, in this perplexed Condition. And that was, I dreamed that the Day of Judgment was past, and that all Things were settled in an unchangeable State of Eternity, and methought I was not in Heaven, but excluded from the glorious Presence of God, and the comfortable Communion of the Saints. I thought I lay as if I were upon a Bed, neither do I remember that I felt any sensible Pain, but what I felt in my Mind, and that was terrible enough. I do not remember that I had any Company with me, but I lay as if I was alone. Now that which was my greatest Torment, and was so dismal to my Mind, was the Exclusion of the glorious Presence of God, and the comfortable Communion of the Saints, whose Company I so much loved, and delighted to be with, while in the

World

World, that now I must be excluded from them, and that for ever : Oh ! that was a killing Word, for ever. The Thoughts that every Thing was now settled in an eternal, unchangeable State, and that I was to lie in that State I was then in, separated from God, from Christ, and Saints, for ever and ever, were very dismal, dreadful and terrible unto me, so that it soon waken'd me, and glad I was that it was but a Dream.

But when I came to consider of it seriously, it filled me with dreadful Fears, lest this should be my Condition at last. Oh ! Lord, thought I, what shall I do ? Is there no Hope or Possibility for such a poor Creature as I am to be saved ? This was the Cry of my Soul, Dear Lord, I would not be excluded from thy Presence for ten thousand Worlds. Oh ! I thought, if there was any possible Means to be made Use of, I would endeavour to be found in them. And though the Dream was indeed very dismal to me, yet it had this effect upon me, as to stir me up to double my Diligence, and to be found in the Use of all possible Means. For it made deep Impression upon my Mind for some Time, and indeed I have often thought of it since, but I hope the Lord hath done my Soul good by it.

Some Time after this I dreamed again, indeed I dream often, but I do not give much Regard to them, unless it be something remarkable, and has more than an ordinary Impress upon my Mind. But the Thing that was most remarkable in this dream, was this : I thought I as perfectly heard a Voice as ever I did when awake, repeating twice, *Read the ninth Chapter of Proverbs, Read the ninth Chapter of Proverbs.* Indeed I was asleep, I was in my Dream, nor do I remember that I saw any personal Shape, but I never heard any thing plainer in all my Life, than I heard this.

Upon which I waked, with the Sound of it in my Ears.

What this ninth of *Proverbs* was, I could not tell ; but because I was bid to read it in such an unusual Way, I wanted very much to know what was in it, and had much ado to stay until it was light : But as soon as it was Morning I got up, took my Bible, and when I began to read, my Soul was melted. Surely, I thought, this must be from the Lord ; it was the Lord that bid me read, and was pleased to speak to me in my Sleep, that I might take the more Notice of it when awake.

For I seldom had any Scriptures come to me, as I used to hear others had ; or if any Scripture came, if it did not come in a more than ordinary Way, I could not take it as coming from the Lord. I used to think it came from my self, or from my own thinking on such Words : But this was some Concern to me, that I so seldom had any Word, when I heard others had so many.

Oh ! but when I came to read this Chapter *Prov. ix. 1, 2, 3, 4, 5. Wisdom hath builded her House, she hath heavn out her seven Pillars. She hath killed her Beasts, she hath mingled her Wine, she hath also furnished her Table. She hath sent forth her Maidens, she crieth upon the highest Places of the City. Whoso is simple, let him turn in hither ; as for him that wanteth Understanding, she saith to him, Come eat of my Bread, and drink of the Wine which I have mingled.* How all the former Part of it suited with my Condition ! I could not but look upon it as a gracious Invitation from the Lord unto me. For I was not only directed to the Chapter, but had those first Verses opened unto me in some Measure : I was made to see that by *Wisdom* was meant the Lord Jesus Christ ; and by the *House* which he builded, was the *Church of God*.

by the Beasts that were killed, the Death and Sacrifice of Christ were shadowed out ; the Table furnished, must be the rich Provision of Gospel Grace ; the Maidens the Ministers of Christ : and the simple ones, poor Sinners, such as I was ; the mingled Wine the Love of the Father, Son, and Spirit, flowing through the Blood and Satisfaction of Jesus Christ ; or the harmonious Agreement that there was in the Trinity of Persons. Concerning the Salvation of poor lost Sinners, these Words were of wonderful Encouragement to me ; I saw Abundance of Grace and Mercy held forth in these Invitations, to Sinners, and to me in particular. This Chapter I had Cause to bless the Lord for, and especially it coming in such a Way and Manner. This afforded some Relief and Comfort to me for a Time.

But alas ! with Shame I have Cause to speak it, notwithstanding what I had seen, felt, and experienc'd of the Work of God upon my Soul, and the signal Appearances of the Lord towards me, yet it was not long ere I began to be as bad as ever, fearing that it was not right. Because I could not be free from these Strugglings and Prevailings of Sin, Lust, and Corruption, which I was continually perplex'd with, to the wounding of my Spirits, and the bowing down of my Soul.

But the Lord, who is infinite in Mercy, did not leave me altogether comfortless in this Condition : For, I remember, upon a certain Time, Mr. Ward was speaking from those Words in 1 Pet. 2. 7. *And to you that believe he is precious*. When he was shewing how precious Christ was to a Believer, and that he was precious to none but them, the Lord was pleased to bless this Word with some Comfort and Establishment to my Soul. I thought I had as clear a Sight of my having

having believed in Christ, as ever I had, since God had begun to work upon me.

For here lay a great Part of my Distress, whether I had savingly believed in Christ or no. I looked upon Faith and believing in Christ to be such a great and extraordinary Thing, that it filled me with Fears, because I could not find those wonderful Fruits and Effects which I thought it should have in the subduing and keeping under of Sin.

But these Words were made of great Use, as I said before, for I could experience this, that Christ was precious, lovely, and desireable to my Soul. I could in some Measure say with the Spouse, that Christ was *the chiefest of ten thousand*, and that he was *altogether lovely* to me, as it is, *Sol. Song 5. 10, 15.* I could say with the Psalmist, *Whom have I in Heaven but thee, and there is none on Earth that I desire besides thee.* Oh! there was none in Earth nor Heaven so precious to me, nor that my Soul desired more than Jesus Christ. Therefore from hence I did infer, that if Christ was precious to them, and none but them, that do believe, and I could experience that Christ was precious to me, why then I did hope that I had savingly believed on Jesus Christ. These Words were not only of Use to me then, but have been, I hope, of Use unto me often since. The Encouragement that I found in them did wonderfully bear up my Soul, under these sinking Dependancies.

One would have thought, that after so many Seals and Testimonies of the Loving-Kindness of God to my Soul, there should have been no Room for Doubts and Fears: But alas! I was not yet free from them. I found by woful Experience, that when the Sun-shine of God's Countenance was a little gone off, Doubts and Fears would as naturally arise in my Soul, as it is for the ensuing Night to follow the preceding

Day. I saw, that when I did believe, and had some good Hopes through Grace, I could no more keep up the Faith of an interest in Christ, without the Divine Power, than I could at the first believe without Divine Help.

Under all these Doubts and Fears that my Soul was so much distress'd with, whether the Work of God upon me was a right Work or no; those Words in *Judges* 22. 23. have afforded me some Relief. *Manoah* thought that they must surely lie, because they had seen God. But his Wife said unto him, If the Lord were pleased to kill us, he would not have received a Burnt Offering, and a Meat Offering at our Hand, neither would he have shewed us all those Things, nor would, as at this Time, have told us such Things as these.

So I thought if God had designed to have destroyed me, he would not have told me such Things as he hath, nor have shewed me such Things as he hath shewed me. If the Lord had been minded to have destroyed me, he would not have shewed me what a lost and miserable Condition I was in by Nature, he would not have shewed me the Beauty, Glory, Excellency, and Suitableness that is in Christ, he would not have drawn out my Soul in such earnest Desires, as that I could not be satisfied without him; he would never have begat such Hungrings, Thirstings, Pantings, and Breathings in my Soul after himself. The Consideration of these Things gave me some Hopes that the Lord had begun a good Work upon me, and if I could but be once assured of this, that God had indeed begun a special Work of Grace in my Soul, then I should have no Reason to fear, nor question, but that this Work should be maintain'd and carried on unto the Day of Christ, according to the Words of the Apostle, in *Phil.* 1. 6.

But

But these Fears, I found, would frequently arise in me, whether it were rightly began or no. Yet I can say in some Measure, that from the first Time I did believe, or had Hopes of an Interest in Christ, I have had a secret trusting, resting and relying upon the Lord Jesus in the lowest Condition; in the midst of all my Doubts and Fears there was something of a secret trusting and relying upon Christ. Those Words in *Job* 13. 5. have been of Use to me often, *Though he slay me, yet will I trust in him.* Here I desired to lie, trust, and depend, whatever dark, cloudy, and slaying Dispensation, I might be brought under. This has afforded me some Support under dark and trying Providence. It has been somewhat affecting to me, the Consideration of that Word, *Who ever trusted in the Lord and ever confounded, or ashamed?* Surely, I thought, the Lord would nor suffer me to be ashamed of my Hope, though sometimes it was so weak as that I could hardly discern it.

I remember one time I had such a Thought, nay, and did express my Desire to the Lord in this Manner, Oh! Lord, said I, if thou wouldst but once give me the Faith of Assurance then I should never doubt more. I had heard others speak of the Faith of Assurance, that they did not doubt nor question their Interest in Christ nor Salvation by him. Oh! thought I, if the Lord would but once give me this Faith, how comfortable might I live. I did think that if I could be but once assured, I should doubt no more. What Faith I had had before, as I thought when I hoped I did believe, had some Mixture of Fears in it: But oh! that I were but once assured and could believe without any Mixture of Fear then I should never question again. Well, the Lord was pleased in some little Time after to grant me

Desire

Desires, and it was under Mr. Davis's preaching at *Tharpe Waterfield*; the Particulars I have now forgot, but this I remember, it was such a Sealing-Time of the Love of God in Christ Jesus, as that I am not able by Words to express it. Oh! the ravishing Transports of Joy that my Soul had with God, in his Love to me through Christ, is inexpressible; I then did believe my Interest in Christ, and his Salvation, I think I may say, without any mixture of Doubts or Fears. Such Times my Soul hath experienc'd in the Ordinances of Christ, more than once or twice: Blessed for ever be his glorious Name. But alas! I do not know that it lasted many Minutes, though something of the Savour did abide upon my Soul, after I had had such an Opportunity. But as to the Faith of Assurance when I had it (as I dare not doubt but I have had it many and many a time, blessed be the Lord) I see I could not hold it long, but Doubts and Fears would presently arise again: Neither am I free from them this Day, though, through the Blessing of God, not such distressing Fears as I had then.

I shall endeavour to give a few Reasons, according to the Apprehensions I have, why it should be that I was thus exercis'd with Doubts and Fears. The first Reason, I humbly conceive, lies in the Sovereignty of God, that dispenses his Grace how, which Way, and in what Measure he pleaseth; to some he giveth strong Faith, to some weaker, as he seeth meet.

2dly, That those which are strong might help those which are weak, that so the whole mystical Body of Christ might be useful, unto the strengthening of each other. Wherein the Wisdom of God and his Goodness doth wonderfully appear.

3dly, That hereby we might be kept humble. It may be he sees something in us that we do not see in our own Natures, which is prone to be lifted up; therefore he is pleased to lead many of his dear Children on in a secret Way of believing, resting, and trusting, that their continual Dependence might be upon him.

4thly, That we might be the more diligent in making our Calling and Election sure, as we are exhorted. The Lord loves to see his Children diligent, therefore it may be he is pleased to exercise us, that we might be more diligent in hearing, praying, reading, and searching the Word of God: That we might be more diligent in waiting upon the Lord, and being found in all the Ordinances of Christ.

5thly, That we might be brought the oftner to the Throne of Grace, that we might be the more earnest with God in Prayer. It may be the Lord would not hear of us so often, nor find us so frequent at his Foot, if those Enemies, Corruptions and Temptation, and the Fears that we find in us, did not engage us to go to him.

6thly, The sixth Reason is in a more particular Reference to my self, why I was thus distressed with Doubts and Fears, is, as I conceive, from the Work being carried on in such a gradual Way upon my Soul. I have heard of some with whom this Work of God has been quick and sudden; they have come under the Sound of the Gospel with Wickedness in their Hearts, it may be to make Sport, or to hear what this Babler will say, and God hath been pleased, in Mercy, to convert their Hearts, and they have become new Men before they have gone thence. Now the Work of God hath been wonderful and evident upon them, so as I thought it appeared to be a Work of God indeed. This hath made me sometimes

de

desire, Oh! that the Work was to begin again, and that it might be quick and sudden: Then I used to think I could better believe that it was a Work of God. Thus I would fain have chalked the Lord out a Way, but he *worketh all Things after the Counsel of his own Will*, and it is well for us that he doth so, though we cannot always see it.

I remember Mr. *Davis's* preaching was made of great Use upon this very Account, he would sometimes use this Objection, that the Soul is so ready to make against itself, and that is, It may be thou art afraid the Work of God is not right upon thy Soul (oh! this used to be my Objection often) well, what then, Soul, tell Satan, for it is his Business to make thee question, if the Work be not right, if I have not yet believed on Christ, if I have not come to him, and ventured my Soul upon the Lord Jesus for Salvation, it is Time now to come, it is Time now to believe, it is Time now to venture upon Christ. Therefore come now, come now as a poor Sinner, and throw thy self now in the Arms of his Mercy for Salvation. While Mr. *Davis* was speaking thus, by way of Encouragement to poor doubting Souls, I was made to see, that coming, believing, and venturing upon the Lord Jesus Christ, as a perishing Sinner for Salvation, was a continual Work all the Days of my Life. I have heard of an Expression that one Mr. *Browning*, great Man of God, that was Mr *Davis's* Predecessor, should make Use of, and that is, If ever have been converted once, I have been converted a hundred and a hundred Times.

This, through infinite Grace, I have experienced something of, that conversion, believing, and coming to Christ, is not only needful once, but as long as we live. But,

7thly, Another Reason why I was so much perplexed with Doubts and Fears, I found to be from that Sin, Lust, and Corruption, which was so strong and powerful in me, and used to bring a Cloud of Guilt and Darkness upon my Soul, so that I could not see sometimes the least Light of Interest that I had in Christ. Those Lusts, Corruptions and Temptations did so boil, and bubble up in my Nature, as I said before, that I was carried away Captive, that is, in my Desires; though, blessed be God, I have been kept from the Acts. But alas! when I came to see into the Spirituality of the Law, I saw by the Law I was guilty. I used sometimes to think of those Words, *He that looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart.*

Oh! there is none knows what Struggles and Conflicts I have had about these Things, but God and my self: Though I cryed and prayed to God in secret, yea, and shed a Fountain of Tears, as I am sure I shed a great many, God is my Witness, yet I could in no wise be rid of them. I have often thought of those Words of Christ, where he saith, *If thy right Eye, or right Hand offend thee, cut it off, for it is better that one Member perish, than that thy Soul and Body be cast into Hell.* Oh! I thought, I could willingly have had this or that Member cut off, so that I might be free from these Temptations. I did not see that it must be cut off by Faith, Prayer, Repentance, and Mortification of Sin, so clearly then, as the Lord hath helped me to see since.

Well, what to do I could not tell; it is true the Lord was pleased to give me Comfort sometimes, which did a little bear me up and carried me on, but these Temptations would soon in-

bitter

bitter them, and make me grow disconsolate again, many and many a Day.

But at last I came to some Conclusion what to do. Well, thought I, I will fast and pray, I will keep certain Days in Fasting and Prayer. I used to think on those Words, *This Kind comes not out but by Fasting and Prayer*. So I used to keep some Days in this Manner, for this was when I came to my own Hands, and lived by my self, as I did some Time.

Thus I went on, till at last I was resolved to pinch and afflict the Body, by not letting it have what was needful. I did purpose and conclude in my Mind to eat nothing but Bread, and to drink nothing but Water; by this Means (so foolish was I) I thought I should keep Corruptions and Temptations under. I used to think of *John the Baptist*, that lived much in the Wilderness upon Locusts and wild Honey, I thought that was not much better than my Bread and Water. Well, I began thus to live, and I thought if I could but get Master of my Self, and be satisfied to live of this sort of Life, I should not only keep the Flesh, Sin, and Corruptions under, but I should have a great deal of Time to devote my self wholly to the Work and Service of God, excepting now and then to do something for a little Bread; Water I could have for nothing.

Oh! What a Paradise did I make in my own Fancy, and pleased my self with it wonderfully. Now I thought I should give up my self to hearing, reading, praying, and Meditation. Now I thought I should be nothing but spiritual, and my Mind wholly taken up with spiritual Things: this was not only a Desire to live so, but I really designed to do so; yea, and made a Beginning, and went on thus for a little Time. I remember one Day I went to the Baker's for some

Bread, and the Baker had just drawn a Pot of Apples ; and being ask'd if I would eat some, I durst not ; I was afraid to eat a baked Apple, because I had purposed to eat and drink nothing but Bread and Water. But these Things I kept to my self, I was not willing that any Person should know it.

Well, thus I went on for a little Time, indeed I could not go on thus long, though I attempted it more than once or twice. But alas ! I could not away with this hard and austere Life, it was as great an Affliction to me as the *Egyptian* Taskmasters were to the *Israelites*. Neither could I find that Sin and Corruption were at all subdu'd, but were as strong as before.

This brings to my Mind what I have read of one of the old Fathers, who would devote himself wholly to God, and therefore had a Place made for him in a Wood, and had Food brought him privately, that he might not see any Body, nor hear the Noise, nor see the Temptations that were in the World, but that his Mind might be wholly taken up in reading, Prayer, and Meditation. But alas ! it was not a Wood, a Cave, nor the most retired Place in the World, that could subdue Sin, or keep under those Corruptions and Eremies that were within ; for he thought (when he would have his Mind taken up with the Things of God) he saw a Company of beautiful Ladies dancing before him : That is, in his Mind he apprehended such ensnaring Objects present.

Such a Disappointment I met with. My Covenant was soon broke ; my Purposes came to nothing ; now I could not tell what to do ; I saw plain enough that I could not subdue my own Corruptions by all the Means that I could use. Well, I thought, if I must perish, I must perish.

for I saw I could do nothing. Neither could I find any Relief in this Condition, until I was helped to commit and roll my self wholly upon the Mercy of God in Jesus Christ, as a poor Sinner, for Peace, Pardon, Redemption, and Salvation.

And in the Lord's Time he was pleased to deliver me from these Temptations in a great Measure. The Lord helped me to see which way Sin must be subdued as well as pardoned, and that is in having Recourse by Faith, unto the Blood and Satisfaction that Christ gave in his Death. I saw through infinite Grace, that there was no Way for the mortifying of Sin and Corruption, but the Exercise of Faith in Christ crucified for Sin, ay, and for my Sins. The more I was helped to see this, the more bitter and odious Sin appeared to me.

I remember one Time, when I was at *Rowel*, and Mr. *Davis* was administering the Ordinance of the Lord's Supper, I had such a Sight, by Faith, of the Death, Blood Righteousness, and Satisfaction, which the Lord Jesus Christ gave as a Sacrifice for my Sins, as afforded much Comfort to my Soul. I saw that it was my Sins that pluck'd off the Hair when he gave his Back to the Smiters ; it was my Sins that crowned his Head with Thorns ; I saw it was my Sins that pierced his Side, and made him sweat Drops of Blood. Oh ! the Sight that my Soul had of the Love, Grace, Mercy, and Kindness of God, flowing through the Blood of Jesus Christ, I am not able to declare. I have had many comfortable refreshments in that Ordinance, (blessed be the Lord) but this was a particular Time. Oh ! the feelings of my Soul ! I could not lift up my head during the Ordinance ; then I could tell that it was to have Tears of Joy. Oh ! how

sweet was the Love of God in Christ Jesus to my Soul, at that Time; and oh! how bitter was Sin made to me. I found it was that which my Soul abhorred, and would fain, if possible, have lived without.

Oh! my Soul was made to see from hence, that it was nothing but the infinite, pure, free, unmerited Grace, Love, Mercy, and Favour of God, through Christ, that I must depend upon for Salvation and Consolation. I thought I could have trampled upon that rotten Notion of Free-Will. I had try'd to do what I could for the subduing of Sin, and the keeping of my Heart above; but alas! I found by Experience that I could do nothing, but must be beholden to the free Grace of God for all, and therefore will set the Crown upon the Head of free Grace, and cry out, Grace, Grace, from the Foundation to the Top-stone. Oh! well may it be said, *By Grace ye are saved*, Eph. 2. 8.

But 8thly, I may briefly give another Reason why I was so much distress'd with Doubts and Fears; and that was, I would fain have proved the Truth of my Salvation, by the Measure of my Sanctification, which I found to be a very uncertain Way.

For what Sanctification can there be in the Soul without Faith in Christ, for Justification. If the Spring of Faith in Justification be low, I am sure the Stream of Sanctification must be low also. And therefore to seek in our selves for Sanctification, as the Evidence of our Interest in Christ for Justification, is like looking for Fruit upon our Vine in the midst of Winter, or like seeking the living among the dead.

It is true, where there is an Imputation of Christ's Righteousness for Justification, there is an Implantation of Righteousness for Sanctification in Christ.

tion: These two Graces are to be distinguish'd, but not confounded together, nor yet separated; for where there is an Imputation of the one by Faith, there is certainly an Implantation of the other by the Spirit, and these can no more be separated, than we can separate Heat from the Fire, or Light from the Sun: And whatever Sanctification any Person may pretend unto, if not flowing from Faith in Jesus Christ, I am sure it is but dead and legal. Now for me to look for the Truth and Reality of my Interest in Christ, when my Faith is low, and my Soul at a Loss about it; then, I say, for me to look in my self, what Sanctification I have to evidence my Interest, is but to puzzle, perplex, and drive me out of all Hopes.

But the Lord hath since helped me to see that the only Way for Satisfaction of my Interest in Jesus Christ, is to believe on the Word of Grace, or Promise of Salvation, held forth in the Gospel unto Sinners; and then, by looking into my self, to see what Fruits and Effects this Faith hath upon my Soul in the producing of Sanctification: This being the only Rule God hath given us in his Word to prove our Interest by, according to those Words in *James 2. 18. Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works. Shew me thy Faith without thy Works, if thou can'st, I am sure (as if the Apostle should say) thy Faith, whatever Faith thou may'st pretend to is worth nothing, if it hath not Works, good Works flowing from it; but I will shew thee my Faith by my Works: That is, I will shew thee the Truth and Reality of my Faith by the inseparable Fruit, good Works. As if the Apostle should say, Those Works, whatever Works Persons may pretend unto, if not flowing from Faith in Christ, are worth nothing neither. So that we* see

see we are to prove the Truth of our Faith by the good Works it produces, and the Truth of our good Works by the Faith which they flow from. Oh! I see what a proneness there is still to be looking into my self for something, whereas it is my Duty to be going out of my self as a naked, empty Creature, unto Jesus Christ, held forth in the Gospel, in all his Fulness, as a free and suitable Object to fix and center my Soul continually upon, both for Salvation, Comfort and Consolation.

The next Thing I shall give a few Hints upon is the great Doctrine of Election, which I was so much puzzled and distress'd about at first. When the Lord was pleased to give me some Hope through Grace; oh! how sweet was this Doctrine unto my Soul then. Oh! my Soul could not but stand and wonder, to consider that God should have such a poor unworthy Creature as I was, upon his Heart, that I should have a Room and Place in God's vast Thoughts from everlasting. That he should make Choice of me in Christ Jesus, before the Foundation of the World, when thousands and thousands are passed by. Oh! that Christ should be set up as my Mediator, and Head of the Eternal Covenant, into whose Hand an infinite Stock of unchangeable Grace was put by the Father, to be secured, and in Time to be communicated unto me. Oh! this is wonderful, amazing, and unexpressible Grace. Oh! the Consideration of distinguishing Love hath made me often cry out with *Judas*, not *thyself*, *Lord*, *how is it thou wilt manifest thy self unto us, and not unto the World*. Oh! how my Soul loved and delighted to hear and read this sweet and Soul-ravishing Doctrine, and that when I had but some secret Hopes of an Interest in it. Oh! I found, that if I could live more in the

Exercise of Faith, upon this Doctrine of electing Love, there was nothing which would so sweetly draw and engage my Soul in Gospel Evangelical Obedience, as this would. This is that, amongst the great Train of Salvation Blessings, which will fill the Hearts of the Saints with admiration and Adoration for ever. If electing Love, distinguishing Grace, redeeming Mercy, be so sweet to Faith now, when we have but now and then a short Glimpse of it; oh! how ravishing, sweet and unexpressibly glorious, must this be to an eternal, uninterrupted Vision.

But to draw this Discourse to a Close, though I might make further Enlargements; for what I have here set down, are but a few brief hints of what I have seen, felt, and experienc'd, of the Work and Dealings of God upon my Soul. Some Things have slipped my Thoughts, in so long a time, many of them are still fresh upon my mind; neither had I so clear and distinct an apprehension of these Things then, as the Lord hath given me since; nor have I set down every thing in such a particular Order as I might have done, if I had writ my Experience sooner. But what I have set down of the Dealings and dispensations of God towards me, is as near as I can remember and recollect Things together.

I shall give a few further Hints of those Points of Doctrine, that were most affecting and wonderful to my Soul, since the Lord hath been pleased to reveal himself to me, and they are, *First*, The Doctrine of the Holy Trinity. Oh! how wonderful hath the Consideration of this been? That there should be a Trinity of Persons in the Unity of Essence, or one God. That three should be one, and one should be three. This was a Mystery I found too deep for me toathom, but I saw it my Duty to believe it, because

cause it is so full and plain in the Holy Scriptures, both of the Old and New Testament, *Deut.* vi. 4. *Jer.* x. 10. 1 *John* v. 7.

2dly, The Doctrine of God's Decrees. That God should from all Eternity decree in himself whatsoever should come to pass, in his infinite, wise, holy, and unchangeable Councils, which reach from the greatest to the least Thing that ever was, is, or ever shall be, in Time, or in Eternity, yet so ordering them, as that he himself is not the Author of Sin, because his Decree offers no Violence to the Will of the Creature. But that which God designed in his holy and wise Decree, was the magnifying of all his glorious Attributes, in the Creation both of Angels and Men; the Attributes of his Love, Mercy, Power, Wisdom, Faithfulness, and Goodness, in the Salvation of Elect Men and Angels: The Attributes of his Justice, Holiness, and Purity, in the deserved Punishment of all that perish. *Observe the Depth both of the Wisdom and Councils of God, how unchangeable are his Judgments, and his Ways past finding out, Isa.* xlv. 10. *Eph.* i. 11. *Acts* xv. 18. *Rom.* ix. 11, 22.

The Grace of Redemption has been wonderful and affecting. The Consideration of the Way which God himself, in his infinite Wisdom and Grace, did find out for the recovering of the lost Man, out of that fallen State, which by Sin he had plunged himself into: And that this must be by the Son of God, coming out of his Father's Bosom into this World, assuming our Nature, taking upon him our Sin, yea, and being made-Sin for us, bearing our Curse, standing in our Place, shedding his Blood, pouring forth his Soul unto Death, as the great atoning Sacrifice for Sin; that so he might redeem us from Sin, the Curse, Hell, Wrath, and Eternal Misery.

ery. By his fulfilling the Law in his holy Life,
and satisfying offended Justice by his meritori-
ous Death, *Eph. i. vii. John iii. 16.*

The Grace of Justification, when the Lord was
pleased to lead me into it, and give me some com-
fortable Hopes of Interest, was very sweet and
wonderful. For I believe, God had really been
at Work upon my Heart, some time before I had
that clear, distinct Apprehension of it. But when
I came to see that the Matter of my Accep-
tance, as righteous, in the Sight of an holy and
pure God, was alone by the pure and spotless
Robe of Christ's Righteousness, which he wrought
out in his own Person, as God-Man, or Media-
tor, in his Active and Passive Obedience, active-
ly fulfilling the Law, in his holy and sinless Life;
and passively suffering the Penalty, the Wrath of
God, that was due to us for the Breach of it:
and so working out a compleat, perfect, justi-
fying Righteousness, which when the Lord help-
ed me to see was by a pure Act of Grace in the
Father, imputed, made over, and accounted to
me as my own; apprehended, received, and laid
hold upon by Faith, as the only Ground and
Foundation of my Acceptance and Justification,
both of Person and Performance before God,
was great and unspeakably wonderful to my Soul,
1 Cor. iii. 21, 22, 24.

The Grace of Sanctification is a sweet Grace
by Sight, though indeed I saw, and still see, so much
of the Weakness and Imperfection of this Grace in my
of heart, as that I find continual Cause, with Shame
to lie in the Dust of Self-Abhorrence. But when
the Lord helped me to see that the Lord Jesus
Christ is of God made *Wisdom, Righteousness, Sanc-
tification and Redemption*; Oh! then I saw that
Christ was made not only Righteousness for Ju-
s from justification unto me, but he was made Righte-
ousness

ness for Sanctification also. Oh! I saw it was my Duty in all my Approaches or Drawing near to God, and enjoying Communion with him, to have my Eye fixed upon that Holiness, Purity, Righteousness, and Sanctification that is in Christ for me; and however weak and imperfect this is in my self, yet in Christ I see it is always full, perfect, and compleat, 1 Cor. i. 29, 30. *That no Flesh should glory in his Presence. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* And sure I am (whatever others may pretend to) that the only way for the abounding of the Fruits of Sanctification in my Soul, is to fix the Eye of Faith upon Christ, Righteousness, Purity, Holiness, and Sanctification, as the Fountain from whence it must spring to me, *Hosea xiv. 8. 1 Cor. i. 29, 30.*

Again, The Grace of Adoption has often been through infinite Mercy, very sweet unto my Soul. The Consideration that I, who was formerly a vile, sinful, polluted Creature, should by the Act of pure Grace be made a Son of God. That I who was the Child of Wrath by Nature, even as others, should be invested, installed, and brought to the Privileges of Sons; this I saw was Grace indeed. Those Words have been very sweet to me in 1 John iii. 1, 2. *Behold, what manner of Love is this, that we should be called the Sons of God. Though it doth not yet appear what we shall be, when he appears, we shall be like him, for we shall see him as he is.* I saw that it was from pure Love in the Father to me: I saw by this Grace I was related to God, as a Child to a Father, and therefore was invested with all the Privileges of a Child. Those Words in the eighth of *Romans* have been wonderful, *If Children then Heirs, Heirs of God, and joint Heirs with Christ.* Oh! I thought

what could I or any Creature desire more, than to be an Heir of God, an Heir of all Good, the Fountain of all Happiness, and a joint Heir with Jesus Christ, which he cannot inherit without us. Oh ! Grace, Grace indeed, 1 *John* iii. 1. Behold what manner of Love is this that the Father hath bestowed upon us, that we should be called the Sons of God. Eph. i. 5. Rom. viii. 17.

The Grace of Regeneration is wonderful too, That the Lord should call me by the Power of his Grace, that he should open my Eyes and let me see what a miserable, undone, perishing, Creature I was, as I came into this World ; and not only so, but should let me see what Beauty, Preciousness, and suitableness there was in Jesus Christ for Salvation. Oh ! that he would draw out my Soul in such earnest Desires after him, that I could not be satisfied without him. Oh ! that he should bring me under the Sound of the Gospel, and not only so, but to cause me to hear it, and not to hear it, but to know the joyful Sound of it. That he should pluck me as a Firebrand out of the burning ; that I should be brought out of the Power of Darkness, and translated into the Kingdom of his dear Son ; that Christ Jesus his Person, Glory, Righteousness, and Excellency, should be revealed to me for Salvation. Oh ! the Consideration of the distinguishing Nature of it has been wonderful to me ; that God should take me out of all my Relations, who were all involved in Popish Darkness, that the Lord should bring me out and reveal his Son in me ; that he should break my Heart of Stone, and give me an Heart of Flesh, and put his Spirit within me, and write his Law (the Law of Grace, the Law of Love, the Law of Faith and Obedience) in my inwards, inward Parts, and his Fear, not a slavish, but a childlike, godly, filial Fear, according to the Pro-

mise of the new Covenant. Oh! I thought indeed there was none that did receive Christ, but had Cause eternally to admire the Grace of God, but if any, I thought, had Cause to admire it more than others, surely I had; and oh! that I could admire it more, *John iii. 3. Col. i. 12. Ezek. xi. 19.*

Again, The final Perseverance of the Saints, has been, and is, very sweet. That the Lord should not only begin this good Work, a Work of Grace upon my Heart, but that he should stand engaged to carry it on, and to compleat the Work which he has begun, by his Word, Oath, Covenant, and Promise, unto the Day of Christ; therefore it is said, *The righteous shall hold on his Way; and they that believe shall be saved, and they shall never perish, neither shall any pluck them out of my Hand. And all that thou hast given me, saith Christ, have I kept, and lost none, but the Son of Perdition, that the Scriptures might be fulfilled. And again, This is the Will of him that sent me (that is, the Will of his Father) that of all those which thou hast given me, I should lose nothing, but raise it up again at the last Day; with many other Places, which shew how impossible it is for any one of those which were given to Christ, or have believed on him, should perish. Oh! this has been comfortable indeed, and sweet to me, *John xvii. 9. John vi. 39. Phil. i. 6.**

Neither can I easily pass by the Consideration of that Soul-ravishing Doctrine, of the Union of the two Natures, Divine and Human, in the Blessed Person of the Mediator; a Favour not vouchsafed to the Angels: He did not take upon him the Nature of Angels, but the Nature of the Seed of *Abraham*. And again, the Children being Partakers of Flesh and Blood, he (that is, the Son of God, the second Person in the Trinity)

took Part of the same, and so became the great Immanuel, God with us, or God in our Nature, not by changing the Divine Nature into the Human, nor by changing the Human Nature into the Divine, nor by confounding these two Natures together, but the Divine Nature, that is to say, the second Person in God, did, (in the Fullness of Time) really assume a human Body, and a reasonable Soul in the sanctified Womb of the Virgin Mary, very Flesh, Blood, and Bones, as we are, but without Sin, because his Conception and Birth was not after the ordinary Generation of Men, but by the miraculous Power of the Holy Ghost, as it is in *Heb. x. 5. A Body hast thou prepared, or fitted, me.* Oh! by this Union of the two distinct Natures, Divine and Human, in one Person, the Person of the Mediator, are we brought as near unto God, and the Enjoyment of him, both by Faith here, and Vision hereafter, as possibly Creatures can be to the Enjoyment of the Creator. Oh! how doth the Love, Mercy, Grace, and Goodness of God, appear, through the Lord Jesus Christ, unto us, in the Union of these two Natures, whereby we are brought so nigh to God. This was the Way his infinite Wisdom, Grace, and Mercy did devise, that his Banished might not be expelled from him. This is the Marrow, Spring, and Fountain of all our Comfort, Consolation, and Happiness, either in Grace or Glory. Oh! how wonderful is the Consideration of this Union, whereby our Nature is united unto the Divine Being, into a personal Union of the Mediator for ever; whereby the Saints will be capable of enjoying God, the Fountain of eternal Happiness, in such a near Relation, by Vision, to eternal Ages. Oh! well might the Apostle say, *Without Controversy, great is the Mystery of Godliness, God manifest in*

the Flesh, &c. Heb. ii. 14. Mat. i. 23. 1 Tim. iii. 16.

I might take Notice of many other precious Truths of the Gospel, which I shall forbear, because I would not be too tedious, but these have been more than ordinary sweet and comfortable to my Soul. I shall mention but four or five more, the Consideration of which have been wonderful to me, and they are, The Immortality of the Soul; the Resurrection of the Body; the second Coming of the Lord Jesus Christ in Glory; and the last Judgment.

First, The Immortality of the Soul. It has been very great and awful to me, that the Soul is of an immortal Nature, and has no Dependence upon corporeal Matter, that is, the Body, but is capable of living out as well as in the Body, and so consequently capable of enjoying Communion with God, in a State of Separation from the Body. Oh! how wonderful was and is the Consideration of this, that the Soul should be of such a spiritual Nature, that it can live and sensibly feel Happiness or Misery, in a State of Separation. The Truth of this I saw very full and plain in God's Word, both in the Old and New Testament; though indeed I was for reading all the Books I could come at, which treated upon this Subject, for I have been so afflicted with atheistical Thoughts as I never us'd to be troubled with, as I can remember, in the Time of my Unregeneracy, which has stirred me up to more diligent Search of the Scriptures, and other good Men's Writings; and, blessed be the Lord, the more I have read and studied this Point the more Satisfaction my Soul hath found in it. *Gen. ii. 7. Mat. x. 28. Luke xxiii. 43.*

Again, The Resurrection of the Body: The Consideration of it has been both sweet and

wonderful to me, that the Body after so many Ages has lain mouldring in the Dust, yet shall rise again the self-same Body, in the last Day. The Truth of this has appeared so undeniably to me in God's Word, that I saw I might as well question the Truth of the Bible, as to question this. But Oh! how sweet hath the Thoughts of it been to me, that the Bodies of the Saints shall rise again, and that in the Likeness of Christ's glorious Body; and therefore it is said, *He shall change our vile Bodies, that it may be fashioned like unto his glorious Body, according to the working, whereby he is able to subdue all Things unto himself.* The Bodies of the Saints that shall then be living shall be changed, and the Bodies of the Saints that are in the Graves shall be raised into a State of Incorruptibility and Immortality, like the glorious Body of Christ. As the Body of Christ is fair, beautiful, and lovely, so shall the Bodies of the Saints be; as the Body of Christ is sinless and free from all Imperfection, so shall the Bodies of the Saints be; as the Body of Christ is strong, swift, and full of agility, so shall the Bodies of the Saints be; as the Body of Christ is incorruptible and immortal, so shall the Bodies of the Saints be in the Resurrection. Oh! how glorious will the Saints appear on that Day, when Soul and Body, both glorious, shall be reunited and glorified together, and so fitted for an eternal Communion with God, by Vision, for ever and ever. Oh! how sweet is the Consideration of this to Faith, but what will it be to Vision, when they shall be like Christ, and see him as he is. The Bodies of the Wicked must also rise, but that will be dismal and a dreadful Resurrection to them, *John v. 28, 29. 1 Cor. xv. 51, 52. Phil. 3. 21.*

3dly, The second Coming of Christ in the Clouds of Heaven, with Power and great Glory. The Consideration of this, that there will be such a Time, was very desirable to me, soon after the Lord had been at Work upon my Soul, or soon after I began to have some comfortable Hopes through Grace, of an Interest in Jesus Christ as soon as I began to have any Light or discerning in the Word of God about these Things, a serious Thought of it hath been very affecting to my Soul. Oh ! how I loved to hear any preaching or discourse about the latter Day's Glory, the pouring down of the Spirit in the Conversion of *Jews* and *Gentiles*, or Christ's personal Coming and Kingdom, no hungry Man could have more Desire to his Food, than my Soul desired to feed upon these Things. But I used to wonder that the Ministers of Christ preached so seldom about Christ's Coming ; sure, I thought, if these Things had been so warm and comfortable upon the Spirits, as they were upon mine, they could not forbear but they must oftner preach them than they did. But the Lord helped me to see whether they preached them up or no, there would be such a Time, as the Spirit to be poured down in a greater Measure than it had yet been that the *Jews* would be converted, and the *Folly* of the *Gentiles* brought in ; that Antichrist must be destroyed, and that Christ will personally appear, and set up his blessed Kingdom in this World, as sure as he did first come in the State of his Humiliation, to lay down his Life as a Sacrifice for Sin. So sure will Christ have a visible Kingdom, standing open in the visible Creation of the Earth and Heaven ; before he delivers up his Kingdom to his Father, after the last Judgment : *That God may be all in all*, *1 Cor. xxi. 27.* *2 Pet. iii. 12, 13.* *Jude xiv.* *Rev. i.* *1 Cor. i. 24, 25.*

4thly, and Lastly, That there will be a general Judgment of all Men, that ever did, do, or shall live in the World, this I saw very plain too ; but the Thoughts and Consideration of it has been very great and awful to me many and many a Time. That the Dead, Small and Great, Rich and Poor, Noble or Ignoble, of what Nations, Kindred, Tongue, or People, soever they have been of ; must all appear before the Tribunal Seat of Jesus Christ, to give an Account of what they have done in the Body, whether it be Good or Evil. But, as I humbly conceive, there will not only be a Difference, as to the manner of the Resurrection of the Saints, and the Wicked ; but there will be a Difference as to the Time. So will there be a Difference betwixt the Time of the Judgment of the one, and the Judgment of the other ; as the Saints will rise first, so will their Judgment be before the other begins. This is very full in God's Word, that the Saints shall not stand at the Bar with the Wicked, but shall sit down with Christ upon Thrones of Judgment, to judge the World, and fallen Angels. For I do apprehend, that the Personal Reign and Kingdom of Christ, and the Judgment of the Saints will be cotemporary ; so that in this perfect Kingdom-State, it will be both a time of Judging, and a time of Reigning among the Saints. That blessed *Millennium* or thousand Years, spoken of in the 20th of the *Revelations* ; I conceive cannot be understood of any other Time, than the Time that the Lord Jesus Christ will be personally present with the Saints, and they personally present with Christ, in a perfect incorruptible State of Immortality. For Christ, I cannot believe (whatever has been, or may be, the Thoughts of other good Men in this Point) will come down from the Right-hand of his

his Father, until his whole Mystical Body is compleated ; or the whole Election brought Home to Christ by converting Grace. Then it is, and not till then, that I expect Christ will personally come from Heaven. Though I need, I do expect and desire, to be daily looking for a spiritual Glory of Christ with the Saints that shall then be Living, such a Glory upon the wonderful pouring down of the Spirit, the Destruction of *Antichrist*, the Conversion of the *Jews*, and the bringing of a multitude of the *Gentile Nations* by regenerating Grace ; the filling the Earth with the Knowledge of the Glory of the Lord ; and the accomplishing of many Scripture Prophecies, such as it is certain have never yet been fulfilled. Then after this, I expect Christ's Personal Coming and Kingdom, with all the Saints in the thousand Years reigning and judging ; as we may see in the 4th ver. of the 20th Chap. of *Rev.* And I saw Thrones (in the Plural Number) and they sat upon them, (that is, all that have a Part in the first Resurrection, though upon different Seats and Degrees of Glory) and Judgment was given unto them. This respects their being judged in the Time of their reigning : And particular Degree of Honour or Glory by Christ to be bestowed upon them, as they have lived and acted for the Glory of God in the World ; and they lived and reigned with Christ a thousand Years. So that it evidently appears to me, that this thousand Years Glory of Christ's personal Kingdom, or the Saints reigning with Christ a thousand Years, will be in the Day of Judgment amongst the Saints, a time of judging, and a time of reigning.

Then after this, at the End of this thousand Years, or the Evening of that great Day, will the Judgment of the Wicked begin. For the rest

of the Dead (as you see in the 5th ver.) by which all the Wicked must be understood, lived not again, until the thousand Years were finished: By their Living again, cannot be meant any other than their rising and living again in their Bodies; and then you read of their being judged, in the 12, 13 ver. *How the Dead, small and great, stood before God; the Sea gave up the Dead which were in it, and Death and Hell deliver'd up the Dead which were in them: And they were judged every Man according to their Works;* and particular Sentences will be given by the great Judge of Heaven and Earth, the Lord Jesus Christ, who is a righteous Judge, will pass a righteous Sentence upon every Person, for then every Man's Book will be opened: And according to what is found therein, he shall be judged. So that every Mouth will be stopped, not one Soul will have a Word to say against the Sentence that shall then be pronounced; this will be the winding up of all Things that relate to Time, then the Wicked shall go away into everlasting Punishment, but the Righteous into Life Eternal. Then will all Things be swallowed up into an absolute, eternal, unchangeable State of an endless Eternity.

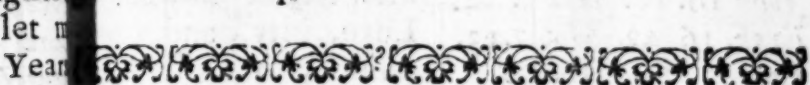
Oh! how wonderful hath the Consideration of these Things been to me! And O! that it might be the Will of God, to fasten them with a Seriousness upon the Hearts of each particular Soul; that they might not spend their precious Times and Opportunities about Shadows, as all these Things of the World be, which will stand their precious Souls in no stead at that Day. But O! that now poor Souls might be in good earnest about Salvation Matters, by laying hold, as a poor, naked, empty, perishing Sinner, upon Christ Jesus and his Righteousness, by Faith for
Salva-

Salvation ; and so securing an Interest in the wonderful Blessings and Privileges of the Sons of God, and escape that dreadful State of Perdition, which the Wicked must be turned into.

I may briefly add another Thing that my Thoughts have been lost in the Consideration of many time, and that is an endless Eternity. O Eternity ! How wonderful has the Thoughts of thee been to me ! sometimes I used to let my Thoughts go out in the multiplying of Years ; as thus, Suppose there should be as many thousand of Years, as there have been Minutes of Time passed from the beginning of the World to the end of it, how many thousand of Years would that amount to ? Again, Suppose there should be as many thousand of Years, as there have been drops of Rain upon the Earth since the World began : Or as many thousand of Years as there are drops of Water in the Sea, and all the Rivers : Or as many thousand of Years as there have been Piles of Grass growing upon the Face of all the Earth ; as many thousands of Years as there are Stars in the Firmament, Grains of Sand on the Shore, or Atoms flying in the immaterial Space ; with many other Things endless to express. How innumerable do these Thousands and Millions of thousands of Years appear almost one would think to an Eternity it self. But alas ! When we have gone this way by multiplying of Years, as far as we can possibly go in our Conceptions, we shall come and sit down infinitely short of Eternity. Tho' my Thoughts and Conceptions have been lost in these Considerations ; yet this Difference I could easily perceive, that when I had multiplied all these former mentioned Years, yet every thousand Years there would be a thousand the less, but this cannot

the
ons of
of Pe
turne
Wicked?

ough I shall here collect a number of Scriptures that
many contain God's special Promises of Deliverance,
ernity and Protection in Times of Trouble and Dan-
ghts er to his People.



The CARE and PROTECTION of Divine Providence.

P A R T II.

Or a short and brief Exposition of a certain num-
of Scripture Promises and Prophecies, that car-
ry in them, not only the Promise of Support
unto the People of God, in Times of Trouble
and Dangers, but Deliverance out of them, or
Preservation from them, which may and ought
in Faith to be pleaded with God, by the Saints,
for the Well-being, and Preservation both of
Soul and Body.

These shew, that
tho' God may
em as if he were an-
y with his People for
time, when his Provi-
dence looks dark, yet
will not long be so,
for he will blow off
the Cloud, and smile a-

Gen. 15. He is a Buckler.

Prov. 2. 7. and 30. 5.

Psalms 5. 22. and 8. 2.
and 32. 10.

Jer. 1. 18. A Wall of
Brass.

Zach. 2. 5. A Wall of
Fire.

Psalms 125. 2.

Psalms

Psalms 91. 10.

Psalms 121. 7. *Job* 5. 19.

Isaiah 43. 2.

Gen. 92. *Ezra* 8. 22. 31.

Psalms 42. 7. *Rev.* 10. 15.

Isa. 59. 19. *Psal.* 52. 6.

Joel 3. 16. *Zeph.* 2. 3.

Psal. 23. 4. and 73. 26.

John 16. 16. *Jer.* 3. 12.

Ezek. 16. 42. *Mic.* 7. 13.

Lam. 3. 31. *Isa.* 10.

E 25. and 26. 20. and

54. 7. and 57. 16.

Psal. 30. 5. and 103. 9.

Hos. 6. 2. *Heb.* 10. 37.

I *Pet.* 1. 6. and 5. 10.

Isa. 49. 15, 16. *Hos.* 11. 9.

Judg. 10. 16. *Isa.* 63. 9.

Psal. 56. 8.

Psalms 116. 15.

Psalms 38. 9.

Psalms 143. 3, 9.

Rom. 8. 35, 39.

Rom. 8. 28.

Heb. 12. 6.

Rom. 8. 18.

Acts 14. 22.

2 *Tim.* 2. 12.

I *Cor.* 11. 32.

Matt. 5. 10, 11.

Luke 6. 22.

I *Pet.* iii. 14.

And Chap. 4. 14.

James 5. 11.

Psalms 119. 71.

Psalms 18. 2.

God is my Rock, my Tower,
my Refuge, my Shield,
&c.

gain upon them : With
ness these sweet and gra
cious Promises, which
do not only promise
Support and Preservation
on in them, but Deli
verance out of them.

These shew the infi
nite tender Bowels of
Love, Pity, and Com
passion, that the Lord
hath to his Children in
trouble ; the Lord taketh
notice of his Children
while they are in it : He
preserveth their Tears
as precious Liquor in his
bottle of Remembrance.

The Lord doth, and
may suffer his Children
to come into Trouble
but that shall not, with
cannot separate him
Love from them : Na
they are as Cords
draw out their Loves
him.

And so is that Word
fulfilled to them where
it is promised, *That*
Things work together
their Good here, and
their Happiness herea
ter. God works his
Way unto his People
Happiness through Tri
bulations, as the Word
they must go to Glori

unto the Crown by the Cross. But oh! How doth the Glory exceed the Sufferings: What a massy weight of Glory; how far more excellent, an exceeding, excessive, an eternal weight of Glory is it, *That the Lord hath laid up for them that love him.*

Oh! that we had but more Faith to believe, that God is a Rock, Tower, Refuge, &c. to us, How would this lift up the head of the Soul, above all Fears and Dangers whatsoever: For these Words shew, that what these Places of Safety are among Men, in a time of Danger; so is the Lord much more a Place of Safety in times of Trouble to his People: A particular Faith in God through Jesus Christ: To be thus to me, as David saith, how will the Soul look in the Face of all his Enemies: Here is, 1. An Account of David's Faith. 2dly,

The Ground or Foundation of his Faith, and that was in God: *He shall hide me, &c.* 3dly,

The Time when; and that is, *in a time of Trouble.* 4thly. The Place where; and that is, *in the secret of his Tabernacle shall he hide me; which is Christ.* 5thly, The Effect; and that is, *now shall mine Head be lifted up above mine Enemies round about.* 6thly, The Use; and that is a Use of Thankfulness. Sure what is here said of David, is applicable to every Child of God.

Oh! What a Promise

this to all that fear him, as it is in another place: For the Angels of the Lord to incamp about and pitch their Tents, not of one side behind, but before us, but round

Psal. 27. 5, 6. For in time of Trouble, he shall hide me in his Pavilion, &c.

Psal. 91. 14. His Angels shall pitch their Tents about them, &c. He hath given his Angels Charge, &c. Rom. 8.

about us: If this be so, what then can hurt us? If God be for us, who then can be against us? Oh! how full is this Psalm in the Promise of Safety unto the Saints, and that in the midst of Trouble. As we may see here in many Places, the

Psalm 37. 39, 40. The Salvation of the Righteous is of the Lord, he is their Strength in time of Trouble. The Lord shall help and deliver them because they trust in him, &c.

Lord is the Salvation and Strength to the Righteous, and that in Times of Trouble. With this Promise, that he will help and deliver them that put their trust in him: Which takes in the Promise of Temporal, Spiritual and Eter-

nal. And will he help us, and deliver us in times of Trouble? What can we desire more only Faith to believe it. Oh! How full is this Psalm for our Incouragement, first, not to fear at evil-doers, though they may be in great Power and flourish as a green Bay-tree, because they shall soon be cut down: Therefore trust in the Lord, and we shall dwell in the Land, and we shall be fed: Delight in him, and he will give us the Desire of our Heart; commit or roll thyself upon him, and he will bring it to pass. Oh! how many full, sweet, gracious, suitable absolute Promises are here, for the ground and stability of our Faith to believe in him, trust and depend upon him at all times.

Isa. 30. 28. The Lord waiteth, that he may be gracious, &c. Blessed are they that wait for him, &c.

Stand amazed, Heaven! and astonished O Earth! Does the Lord Jehovah wait on such poor creatures as we are? Does

wait that he may be gracious to us? Does

exalt his Grace, that he may have Mercy on us? That he may help and deliver us? O where is our Faith! blessed are they that do believe it. How wonderful is it, that here is an Exhortation to trust in the Lord: With this Promise, that he is, and will be their Help, and their Shield: Three times repeated in these three Verses, which is like a threefold Cord

that cannot be broken. What is here promis'd in the 9th, 10th verses in particular, is in the 11th verse promised in general, to all that fear the Lord: And what is promised, that God will be our Help and our Shield; and if God be our Help, what can harm us? If God be a Shield to us, what Dart then can hurt us? How oft is this Promise repeated in the Word of the Lord, for the encouragement of our Faith: The Lord is a Sun and Shield; a Sun to enliven, warm, comfort and quicken us; a Shield to defend and

Psalms 115. 9, 10, 11.
O Israel, trust thou in the Lord, he is their help, and their shield.

protect us. Has the Lord promised to be thus un-
us? Has the Lord given us his Word for it, who is the true and faithful Witness; who is the God that cannot lie? this is better than a thousand Bonds, whose Word stands firmer than the Heavens.

Psal. 84. 11.
Tit. 1. 2.

O! What a Promise is that, in *Isa. 27. 3.* where the Lord compares his Church unto a Vineyard of Red Wine; with this Promise, *I the Lord do water it, I will water it every moment, &c.* Here is a Promise of Preservation in the beginning of the third Verse, *I the Lord do keep it.* In the latter part of the Verse, *I the Lord will keep it;* with Addition, *I will keep it Night and Day.* Here

are

are many Things to be observed. 1st. Safety promised. 2^{dly}, Who it is that promiseth, it is the Lord *Jehovah*, *I will keep it*. 3^{dly}, Unto whom the Promise is made, it is the Church in general, and every Child of God in particular. 4^{thly}, The time when this Promise commences, and that is the time present, implied in that Word, *do keep it, I the Lord do keep it*, and will keep it, as it is in the same *Verse*, which takes in not only the Time present, but the Time to come. 5^{thly}, Here is a Reason given, why the Lord will thus keep his Church, and that is, lest any hurt it; which implies, that the People of God are continually subject to Harms, while they be in their Passage through this Wilderness: There be many Briers and Thorns, many Snares and Temptations, many strong and potent Enemies; and therefore they have need of a strong and powerful Guard, which is none but the Lord himself that can keep her, and he will preserve her: As it is in *Isa. xxv*. 1. where the Church is compared to a strong City, and where God hath appointed nothing less than Salvation for Walls and Bulwarks, against which all the Enemies of Hell and Earth, all the Powers of Men and Devils, shall not be able to prevail. 6^{thly}, and *Lastly*, Here is another Thing to be observ'd in these Words, and that is, not only a Promise of Safety from Enemies without, but a Promise of Peace, Comfort, Refreshment, and a plenitude of Fruitfulness, or a flourishing State with 'em, from a plenitude of divine Grace and spiritual Blessings, continually to be distilled down from the inexhaustible fulness of Grace in Christ Jesus; implied in those Words, *I will water it every moment*: Much like that Place *Isa. xxii. 2*. A Man shall be a hiding-Place from the Wind, covert from the Tempest, as River of Water in a dry Place, &c. Here is not only

a Promise of Safety from Dangers without, but here is a Promise of a continual Supply within, an infinite Supply, an overflowing of all Grace from Christ, who is that glorious Man here spoken of, in whom it is, that it pleased the Father that all fulness should dwell; he it is (this glorious Person, this blessed Jesus) that is not only a hiding-Place from the Winds and from the Storms, but as a River, a glorious River of divine Grace, and everlasting Love in the midst of his Church: These are the sweetest Streams that flow from Jesus Christ; that refresh the Paradise of God! This River shews what a plenitude of unfathomable Grace, and spiritual Blessings there is continually flowing from Christ, to refresh the City of God; all which shew us, that there is not only need of a continual Preservation from Enemies without, but there is a continual need of Comfort and Refreshment from this blessed River within: Is it so then, that there is a Promise of Safety without, and a Promise of Comfort within? O what a Fountain of Consolation is here! What a Promise of Salvation in Christ, from all Enemies both of Soul and Body! What a Promise of everlasting Comfort within, from a River of everlasting Joy! O Lord! How great is thy Love to such poor nothing Creatures as we, that thou wouldest lay thy self under such Promises, as continually to keep us from perpetual Dangers, that we lie constantly subject to. O Lord! That thou shouldst promise to water us every Moment, that stand in continual need of thy Grace. O Lord! Who would not love thee, who would not believe in thee, and continually place trust and depend on thee? *Isa. xxv. 4. For thou hast been a Strength to the Poor, a Strength to the Needy in his distress, a Refuge from the Storm, a Shadow from the Heat, when the Blast of the*

terrible Ones is a Storm against the Wall. This Chapter is a Prophecy of the latter Day's Glory, or Christ's visible Kingdom in this World. But this is not my present Subject, and therefore I shall not meddle with it here. In the 2^d Verse, the Destruction of *Antichrist* is set forth, where a City shall be a Heap, of a defenced City a Ruin :

This should be took notice of by all that love the Lord Jesus Christ.

This must be the great City *Babylon*, that hath been terrible unto Nations and Kingdoms, shall now be terrible to themselves ; and when destroyed, she shall cease to be a City, neither shall she be built any more. But before her Destruction, she will give a desperate struggle, and will think to do more at last, than her Ancestors had done before ; she will again rally up all her Strength and Power, which she will bend against the People of God. Yea, she will come like a Blast of a terrible One, or like a Storm against the Wall, thinking to drive all before her : But then will God be a Strength to the poor and needy, to bear up and support them in this time of their Distress ; the Lord will be a Refuge from these dreadful Storms, that the World will be filled with at this Time, and a Shadow from the Heat. Oh ! what a Heat do we see the Spirits of Men to be in already, that would fain burn up and consume the People of God out of the World, if possible ; which will increase more and more, until it breaks out into a terrible Storm : But the Lord will be as the shadow of a great Rock to his People in this dismal time. The poor and needy, that is, the poor Saints and Children of God, such that are poor in Spirit, that have nothing but the Mercy and Grace of God in Christ, to trust and depend upon for Safety : These the

Lord

Lor
the
unt
As i
we a
shut
were
soon
of G
coun
hath
put
To
is sai
never
same
livere
Book.
yet to
in the
lation
King
Destr
Type
(Zeph
the M
what
nation
Earth
lousie.
and th
at this
rance
Time
that fl
Gentile
the Bo
Love.

of Divine Providence.

Lord will hide in the Secret of his Pavilion ; these shall be secured and preserved by the Lord, until the Storm or Indignation is over and past. As it is in the 26th Chap. 20th Verse, therefore we are exhorted to enter into our Chambers, and shut the Door about us, and hide our selves, as it were for a little Moment ; the Storm will be soon over. Oh ! the infinite Love and Mercy of God, as it will appear to us, that shall be counted worthy to escape in that Day ; the Lord hath Chambers of Providences, where he will put his Children into at that Time.

To this agrees that Place in *Daniel*, where it is said, that *there shall be a time of Trouble, such as never was since there was a Nation, even to that same time : And at that Time thy People shall be delivered, every one that shall be found written in the Book.* This Time of Trouble is not past, but is yet to come : Our Lord hath the same Words, in the 24th of *Matt.* 21st Verse, Great Tribulations there have been upon Nations and Kingdoms since the fall of Man, and was in the Destruction of *Jerusalem* : But that was but a Type, or a Figure of what is to come : For the (*Zeph.* iii. 8.) Determination of God, is to gather the Nations, and assemble the Kingdoms ; (for what End) why to put upon them mine Indignation, even all my fierce Anger ; for all the Earth shall be devoured with the Fire of my Jealousie. It is certain, this Time has not yet been, and therefore is still to come. But here we see at this dismal Time, there is Safety and Deliverance promised to the People of God ; at that Time thy People, all of them, not only the *Jews* that shall then be converted ; but the believing *Gentiles*, all whose Names are found written in the Book, that is, the Book of God's electing Love. Oh ! this is nothing but all of it pure, free,

free, and sovereign Grace. Blessed are they, who are intrusted in it, *Dan. xii. 1.* Then shall the Lord Jesus Christ, who is called *Michael*, stand up for their Help and Deliverance; and therefore, it is impossible that they should miscarry, whom the Lord Jesus undertakes to save.

What a wonderful Promise is that in *Isa. liv. 17.* *No Weapon that is formed against thee shall prosper, and every Tongue that shall rise against thee in Judgment thou shalt condemn; this is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord.* How many Weapons, and Instruments of Cruelty have wicked Men in all Ages been forming against the People of God, but they never could effect their Design? Tho' they have laid their Plots as deep as Hell, the Righteous Lord hath broke them, and cut their Cords from Time to Time. What Grace is here promised? That no Weapon, Instrument, Plot nor Device shall prosper, so as to root out the People of God from being in the World. Oh! how have we experienc'd the Goodness of God to us upon this Account in our Day, when our Enemies did design to have swallowed us up quick, and had laid their hellish Plot so deep, and drew out their Works of Darknes to such a length, that according to human Reason, it seemed impossible of ever failing; and we which were sold for Destruction, and lay at the Brink of Ruin, in all human Appearance, that could see no Way of escaping, but must fall into their Hands: Oh! that then God should appear for our Help, just in the Moment of Time, when our Enemies Projects were almost ripe for Execution; then it was, in the Moment of our Extremity, God's Opportunity to deliver, and that his Majesty King GEORGE should be made the happy Instrument, in God's Hand, for our Deliverance. For which

which we have Cause continually to bless God, and to pray, That he would bless his Majesty (now establish'd upon the Throne of *Great-Britain*) with a long and prosperous Reign, that so all his and our Enemies may be drove (before his wise Administration) as Chaff before the Wind ; and that the Will of God may be so, let all that fear the Lord say, *Amen.*

But to turn again to the Consideration of the Words, *No Weapon formed against thee*, that is, the Church of God in general, consisting both of *Jews* and *Gentiles*, or every Believer in particular, is this Promise made to, and they have a certain Interest in it, which do and shall partake of the Benefit of it, if not always in temporal, it is certain they shall in spiritual Deliverances, for *this is the Heritage of the Servants of the Lord* ; this is their Right (by Virtue of Covenant Promises) and Part of their Portion : Then it follows ; *And their Righteousness is of me, saith the Lord.* As if God should say, Let it be known unto you and all others, O House of *Israel*, that it is not for your Sakes, nor for any Worthiness in you, that I lay my self under Obligation by Promise, for your Safety, Salvation, and Well-being either or both Soul and Body ; but it is for my own Name Sake, and the Righteousness that I have provided for you. Your Righteousness, or the Cause of your Acceptance and Interest in my Salvation is of me, of my pure Love, Grace, Mercy, and Favour, that *no Weapon formed against you shall prosper.* So that we have nothing of our own to be lifted up withal, but if we boast, it must be in the Lord and his Grace, what we are, and what we have in him. Such a Boasting consisteth with the greatest Humility, for *the humble shall hear thereof and be glad*, Psal. xxxiv. 2.

You

You read in *Psal. xlviii. 12, 13, 14.* thus, *Walk about Sion, go round about her, tell the Towers thereof: Mark ye well her Bulwarks, consider her Palaces, that ye may tell it to the Generations following. For this God is our God, for ever and for ever; he will be our Guide even unto Death.* Oh! what Encouragement will the Consideration of these Words afford to us, when Faith is mix'd with them. Here are several Things to be considered, of which I shall briefly take Notice, and the first is, *Walk about Sion.* By *Sion* in this, as well as in many other Places, the Saints and Church of God must be understood. 2dly, Here is an Exhortation for all to take Notice of, but especially the People of God, for the strengthening and encouraging of their Faith; the Exhortation is, to *walk about Sion*, and to go round about her and round again. To what End? Why to tell the Towers thereof. See, take Notice, observe how she is surrounded with Towers on every Side. Now Towers among Men, we know, are Places of Defence, Places of Safety and Security, for Persons to flee unto in Time of Danger, places where there is usually Store of Armour and Ammunition. The Holy Ghost alluding to this, shews to us, what Safety and Security there is for his People in the Lord Jesus Christ, whose Name is called a *Strong Tower*, *the righteous flee unto it and are safe*, *Prov. xviii. 10.* There is Safety at all Times: Here the Soul by Faith must flee, especially in Times of Danger: *At such time that I am afraid, saith the Psalmist, will I trust in thee.* Here is store of spiritual Armour and Ammunition, for the Saints to make Use of upon all Occasions, ay, and store of Provision too, there is no Danger of being starved out. Now, *Tell the Towers thereof*, see how many there are, number them up if you can.

can. Oh! come and see what Safety *Sion*, the Church of God, is in; *The Place of her Defence is the Munition of Rocks*, that is, the Lord Jesus Christ is a Fortification of Rocks and Towers round about her. So that neither Sin, the Flesh, the World, or Devil, no nor all the Powers, Rage, or Malice of Hell and Earth, shall ever hurt, so as to destroy any one of those that have the Lord to be their Tower. It is true, this principally respects the spiritual and eternal Safety of the Saints, yet it does not exclude, but includes temporal Salvation too. 3dly, *Mark ye well her Bulwarks*; see, observe diligently, mark ye well, take particular Notice, and see what Mounts of Bulwarks the Lord hath raised up round about *Sion*, so strong, so impregnable, that no Power, Subtilty, no Malice of the Enemy, can possibly force it self through. These Mounts of Bulwarks raised up by the Lord round about *Sion*, for the Safety of his People, I look upon them to be the Word, Covenant and Promise of God; his Power, his Faithfulness, Immutability, and Unchangeableness, which continually stand engaged for their Security; therefore is our Life said to be *hid with Christ in God*, Col. iii. 3. far enough out of the Reach of any Danger. 4thly, *Consider her Palaces*, take Notice of these also. By Palaces, I humbly conceive, is a stately magnificent Place, built for the Honour and Pleasure of great and noble Persons, according to those Words of Christ concerning *John*, Mat. xi. 8. *But what went ye out for to see? A Man cloathed in soft Raiment? Behold, they that wear soft Cloathing are in Kings Palaces*. Now by these Palaces, which the Lord hath built for *Sion*, is not for every one to walk in; none are admitted into these heavenly Courts, but those who are true Favourites of the King of Glory.

But

But what are these Palaces, built for *Sion*? why in the first Place, I understand by it, may be meant Jesus Christ, with respect to his human Nature, that *true Tabernacle which God hath pitched, and not Man*, Heb. viii. 2. This is the Palace where the King of Glory takes a turn, and holds Communion with his Spouse in. Oh! What sweet Walks hath a gracious Soul at times (when in the Exercise of Faith) with God the Lord *Jehovah*, in this magnificent Palace; to wit, the Person and Righteousness of the Lord Jesus Christ. This Palace hath the Lord builded, not only for the Safety and Salvation of his People, but for his own, and for their Honour too. This is the Palace where the Queen stands upon his Right Hand, with the King of Glory in Gold of *Ophir*; as it is in *Psalms* xlv. 9, &c. But I must not make such Enlargements, because it was my Design at the first, for to give but a few brief Hints from these Scriptures.

Therefore, 2dly, By these Palaces may be understood, that infinite inexhaustible Treasury of Divine Grace and Glory laid up for the Saints by the Father, in the Mediator, to be handed down and communicated unto them, in Time and Eternity; which they now do by Faith enjoy, and shall hereafter enjoy it by Vision to Eternal Ages: For these Palaces do denote Places of Pleasure and Delight, as well as Places of Honour and Magnificence; and sure I am, that there can be no Places affording greater Pleasure and Delight to the Saints, than the Enjoyment of, or Communion with God in our Nature; either in his Grace here, or in his Glory hereafter.

But 3dly, By these Palaces may be meant the many great, exceeding, and precious Promises that do belong to the Saints, contained both in the Old and New Testament; for when Christ receiveth

received (by Faith) in his Fulness, in this, in that, and the other Promises, or all of them: Here is every thing that the Soul wants for its Comfort and Happiness; here it finds Peace, Pardon, Redemption, Reconciliation, Justification, Sanctification, Adoption, Consolation, Glorification, and eternal Life. Here we see in these Palaces, the Saints do meet with Safety, Salvation, Honour, Pleasure and Delight, when they meet Christ in them. All which the Word *Palace* may signify.

4thly and Lastly, By these Palaces I do conceive, that the Spirit of God hath an Eye to the latter Day's Glory, or Christ's Visible Kingdom, when the Lord Jesus Christ will appear in his own Glory, with the Glory of his Father, and the holy Angels; then will all the Saints appear with him in Glory: Then will there be particular Degrees of Glory conferred upon the Saints by the Lord Jesus Christ, as they have improved their Talents, *Matth. 25*. Oh, what Honour and Glory, what Pleasure and Delight will Christ bestow upon his People in that Day! Oh, how will the Saints be filled with Glory, when they shall walk with Christ their King in the magnificent Palace of his Kingdom of Glory. Then these stately glorious Palaces, which God hath builded for the Honour of *Sion* his People, will be then better understood, than we are now capable of understanding them.

5thly, These Things we are to consider; to what End? That ye may tell it to the Generations following, not only for our particular Comfort and Incouragement, but for the Good, Comfort, and Incouragement of others: We that have received the Lord Jesus Christ, or have any good hope through Grace, of Interest in these great and glorious Privileges, should be often speaking
G of

of the wonderful Safety, Security, Honour, Glory, Happiness and Salvation of *Sion*; that something may be left upon Record for the Good, Benefit, and Advantage of the following Generation, and in particular to our Children. Come all ye that fear the Lord, and I will tell you what God hath done for my Soul. We should be telling others what God hath done for us, what he hath done in us, what he hath promised to us, and what he will yet do for us, if happily the Lord bless any thing for their Souls good.

The *Sixth* and *Last* Thing is, For this God is our God for ever and ever; and this Particle *For* hath a Connection with the foregoing Words, and gives a Reason why *Sion* should rejoice, and the Daughters of *Judah* should be glad, as it is in the 11th Verse, why God hath took such Care, and done such great Things for his People, as has been observed; it is because *this God is our God*; because of the near Relation there is betwixt God and them. Oh, what a wonderful Thing is it to have this God to be our God! This God that is above all Gods; this God that made the Heavens and the Earth, and all the Host of them! This God that hath all Power in his Hands to do what he pleases, both in Heaven and Earth! This God that only hath Power to save or to destroy! This God that is the God of Love, the God of Peace, the God of Mercies, the God of all Grace, the God of all Comfort, and the God of my Salvation. Oh! I say, what a Thing is it to be related to such a God, to have this God to be our God in an everlasting Covenant made with the glorious Mediator, who is the Head of that eternal Covenant, of such and absolute Grace, made betwixt the Father and the Son, on behalf of the Elect from everlasting. From which Covenant it is, that

Glorious the Mercies, Blessings and Privileges of Grace
and Glory, for Soul and Body, in Time, and in
Eternity, has, does, and will eternally flow,
through the Lord Jesus Christ, unto the Saints.
Well, this God is our God for ever and ever:
Oh, what a sweet Addition are these Words, *for
ever and ever!* Those that are once related to
this God, through the Lord Jesus Christ in the
everlasting Covenant, will continue in this Re-
lation for ever and ever. This Relation is such
a Relation which does not continue for an Hun-
dred, for a Thousand, or Ten Thousands, and
Millions of Years, but for ever and ever without
End. Oh, blessed Eternity! to be for ever with
the Lord. Comfort ye one another with these
Words of *1 Thess. Chap. 4. and last Verse.*

Care And it follows, *he will be our Guide, even unto
Death.* Be amazed, O Heavens! and astonished,
O Earth! shall the eternal God, the Lord Je-
hovah, or God in our Nature, condescend so
low as to become a Guide to such poor, miserable
and sinful Creatures as we are? Oh, wonderful,
and amazing, rich and astonishing Grace! O Lord,
thou knewest that we stood in need of such a
Guide as thou art. Oh, what could we have done
without such a Guide! considering what a Land
of Darkness this is, a Land of Pits and Holes,
a World of Briars and Thorns, Snares and Temp-
tations, and then none so prone to go astray as
we are. A World, where there is an Host of
strong, subtle, potent and malicious Enemies
surrounding us on every side, seeking all Oppor-
tunities, taking all Advantages for to destroy us.
Oh, what could we have done, *if the Lord had
not been our Guide, if the Lord had not been on our
Fathers, now may Israel say?* We could never have
walk'd safely through this tempestuous World.

Oh ! but the Lord Jesus Christ who hath undertook for us, is a strong, powerful, omnipotent, wise and skilful Guide ; he understands the Way well, and is throughly acquainted with all the Dangers in it ; and therefore there is no Danger nor Fear that one Soul should perish or miscarry, that the Lord is become a Guide unto.

Well, this is wonderful Grace indeed ; but here is another Cause still to be considered, and that is the Continuation, how long the Lord will be a Guide unto us ; and that is not for a Day or two, not for a few Years, and then leave us ; no, no, but he will be a Guide to us as long as we continue in this World, as long as Life shall last, until we are past all Dangers, even unto Death. O Lord, that is long enough ; we have need of thy Conduct and Protection while in this world, but after Death we shall not only be out of the Reach of all Enemies, but out of the Reach of all Fears. Therefore it is said in the 73d Psalm, ver. 24. *Thou shalt guide me with thy Counsel*, (as long as we are in this World) *and afterwards* (that is, immediately after Death) *receive me into Glory*, into the full Fruition and Enjoyment of God ; (in respect of the Soul) no longer by Faith, but by Vision. But will not our Sins, and our many Provocations, cause the Lord to depart from us, and leave us ? Our Sins may cause him to depart, and withdraw his comforting Presence, as he often does ; but he will not withdraw his counselling, conducting, or protecting Presence : For he hath said (that is, the Lord) *I will never leave you, nor forsake you*, Heb. xiii. 5. This Promise is absolute, and though it was first made to *Joshua*, yet we see how the Spirit of God applies it to all the Faithful. So that we may boldly say, *The Lord*

is my Helper, and I will not fear what Men or Devils can do unto me.

Oh, what a Word is that in *Isa. xxvi. ver. 1.* In that Day shall this Song be sung in the Land of Judah, We have a strong City, Salvation will God appoint for Walls and Bulwarks. Though this may have some Relation to the first Coming of Christ, and the clear Discoveries of Redeeming Love under the Dispensation of the Gospel, yet I look upon the Words to be a Prophecy of the Glory of *Sion* in the latter Day; which will more fully appear, if you consider the Words following; I shall not now take Notice of them, but proceed. In that Day, that is, in the Time of Christ's Kingdom, shall this Song be sung; that Song spoke of in the *Rev. xv. ver. 3.* And they sing the Song of Moses, and the Song of the Lamb. This Song of *Moses* hath an Allusion to the Time of God's bringing *Israel* out of *Egypt* with a high Hand and stretched-out Arm: When he led his People through the *Red Sea*, as upon dry Ground, and destroyed their Enemies in the mighty Waters; then they sung the Song of *Moses*, which *Israel* shall sing again in that Day, when God comes to lay hold upon their Hearts by the Power of his Grace, and to deliver them out of the Hands of their Enemies, and bring them into their own Land, and work marvelously for them, as he did in the Days of Old, *Micah vii. 15.* Then will they sing this Song of Deliverance; and not only this Song of Temporal Salvation, but they will sing the Song of the Lamb, which is called a new Song; such a Song they never sung before, nor could sing it, till it was put into their Mouth, as *David* speaks in the 4th Psalm; And he put a new Song into my Mouth, even Praise unto our God: Many shall see it.

it and fear, and trust in the Lord. Oh, how does a poor Soul sing now (when Christ is revealed unto him) of electing Love, and redeeming Grace ! But oh, how shall he sing then, yea, how many shall sing in that Day, both of converted *Jews* and *Gentiles* ? Oh, what singing, praising and admiring of the Lord Jesus Christ, and the Love of God in Christ to them, and what he hath done for them ! So that this Song, that will be sung in that Day, will be for both spiritual and temporal Blessings.

The Place where this Song is to be sung, is in the Land of *Judah*, which principally respects the People of the *Jews*, in the Time of their Conversion. The Matter of this Song will be, *We have a strong City, Salvation will God appoint for Walls and Bulwarks.* By this *strong City*, I do not deny but the Strength, Mercy, Blessings and Privileges of the converted *Gentiles*, under, or in the Time of the Dispensation of the Gospel, may be understood ; but principally by this *strong City*, I understand the Church of God, collected and gathered by converting Grace, out of the World, both *Jews* and *Gentiles*, in the Time of Christ's Kingdom, must be meant ; for then *Jews* and *Gentiles* will be but as one People, one Nation and Kingdom ; then will they all sing (as with one Heart) of Salvation and Grace ; they shall then see what Salvation this is that they are interested in ; they shall then see how they are compassed round about with the Salvation of God. They shall then see how they are delivered from all their Enemies ; how they are secured and free from all Dangers and Fears : They shall then see what Love God had for them ; what Grace he had bestowed upon them ; what great Things the Lord hath now done for them : They shall then see, that the

very Walls of their Security and Safety, is Salvation itself, Salvation in the very Abstract, these Walls taking their Denomination from the greatness of their Salvation. They shall then see that the Lord *Jehovah* will not only be as the Glory in the midst of them, but as Walls and Bulwarks of Salvation round about them. So that no Force nor Power of any Enemy can possibly break through or annoy them.

But though these Words may principally respect the Glory of the Church in the latter Day; yet it is applicable, as has before been hinted, unto the Saints now in the Time of the Gospel, and does shew the Safety of the People of God, who are all interested in this Salvation; and though spiritual and eternal Salvation is chiefly intended, yet certainly temporal Safety, Preservation and Deliverances are included. Every gracious Soul being surrounded with these Salvation-Walls, and interested in the Blessing and Privileges that do accrue unto them thereby, taking in the Salvation and Preservation both of Soul and Body. Oh, could we but exercise more Faith in these Words, what Comfort and Support might we receive from them, especially in times of Trouble and Dangers! Oh, what a Mercy will it be for that Soul that shall have a Name and a Place within these Walls, it will be better than that of a Son and Daughter in any other Relation whatsoever; as it is in *Isa. lvi. 5. Then may we call our Walls Salvation, and our Gates Praise, Isa. lx. 18.*

In *Zech. ii. 5.* is a great Word to the same Import; *For I, saith the Lord, will be unto her a wall of Fire round about, and will be the Glory in the midst of her.* This also contains a gracious Promise of Safety and Preservation from Danger. 2dly, The Person that promileth this, is the Lord

Lord himself; and therefore there is no Cause or Ground of fearing the Certainty of the Mercy promised; for I the Lord will be so and so unto her. 3dly, Here are the Persons to whom the Promise is made, and that is *Jerusalem*, as it is in the 4th Verse, which respects the Church of God. 4thly, Here is the Promise itself, and that consists of two Parts; 1st. To be a Wall of Fire round about her. 2dly, To be a Glory in the midst of her. 5thly, The Time when the Lord will be so, and that is more generally in all Ages, God hath been, and ever will be as a Wall of Fire round about his People, in respect of their spiritual and eternal Safety; but more particularly he will be so in the Day of *Sion's* Glory, when *Jerusalem* shall be made the Praise of the whole Earth; as it is in *Isa. lxii. 7*. Then it is that *Jerusalem* will be inhabited, as Towns without Walls, in respect of the Security that the Lord will be unto her.

But oh! how great is the Mercy here promised, to be a Wall of Fire round about her! This will not be so glorious to the Saints, but it will be as dreadful to the Wicked. How dreadful will this Wall of Fire be to them in that Day! Afraid will they be then to come near *Sion* with any Intent to molest her: But if any should be so Fool-hardy as to attempt to scale the Walls, it must be with the Peril of their Lives: For who can scale, or run through the Walls of Fire, and not be burn'd? It shews that no Enemies or Danger can possibly come near to molest the Saints at that Time.

2dly, God will not only be dreadful to the Wicked by a terrible Wall of Fire round about his People, but he will be as a Glory in the midst of her. Oh, how glorious will God, in the Mediator, be unto the Saints in that Day! He is
glor

glorious now when the Soul can believe, and with an Eye of Faith, behold the Glory and Excellency that is in Christ Jesus. There is a Joy that is unspeakable, and full of Glory, flowing from the Exercises of Faith, upon the Person and Righteousness of an unseen Jesus, 1 *Pet.* i. 8. But oh, how glorious will the Lord *Jehovah*, or the great *Emanuel*, God with us, or God in our Nature, be unto his People in that Day, of the great Effusion of the mighty Spirit; but especially in his personal Glory, when he shall appear the second Time without Sin unto Salvation, *Heb.* ix. 18.

As the King's Daughter is said to be glorious within, and glorious without; so will the Lord Jesus Christ be much more unto his People in that Day, glorious in the Union of the two Natures, Divine and Human, in one Person, the blessed Person of the Mediator; glorious in his Love, Mercy, Grace, and Goodness; glorious in his Power, Faithfulness, Immutability and Unchangeableness; glorious in his Holiness, Justice, Righteousness and Purity; glorious in his Offices, Names, Titles and Appellations; glorious in his Doctrine, Preaching, Miracles and Wonders which he wrought; glorious both in the State of his Humiliation and Exaltation; glorious or wonderful in his Birth, Life, Sufferings, Death, Resurrection, Ascension, and Intercession now at the Right Hand of God; glorious he will be in his personal Coming and Kingdom, when he will come to be glorified in his Saints, and admired in all them that believe, 2 *Thess.* i. 10. Thus we see in some measure, how glorious the Lord Jesus Christ now is, and in that Day will be in the midst of *Sion*.

But

But the Consideration of these Words do afford Matter of Comfort, and Support unto the Saints now when we are helped by Faith, to view the Lord Jesus Christ in all his Fulness, as the Glory in the midst of us, according to those Words, *Christ in you, the Hope of Glory*. Here is matter of Comfort and Support unto the Saints, to consider that the Lord is not only as the Glory in the midst of us, but now is, and hereafter will be as a Wall of Fire round about us; so that no Enemy can possibly hurt, so as to destroy us: Let wicked Men, ay, and Devils too, plot and contrive the Ruin of *Sion*, they never could, nor never shall destroy any one of those that the Lord is become a Wall of Salvation to, or is a wall of Fire round about.

That is a precious Promise in *Isa. xliii. 2*. *When thou passest through the Water, I will be with thee; and through the Rivers, they shall not overflow thee: When thou walkest through the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee*. In these Words we may observe 1st. The Person who hath laid himself under such an Obligation by Promise in this personal Appellation, *I will be with thee, &c.* this is the Lord, as it is in the first Verse; but now thus saith the Lord; this is not what the Prophet, or what any other Person saith, but what the Lord saith; and therefore nothing can be more certain as to the Mercy here promised.

2^{dly}, The Persons that have a peculiar Interest in the Promise, and they are only the People of God, called *Jacob* and *Israel*, that created thee, O *Jacob*, and formed thee, O *Israel*, that are farther set forth by distinguishing Characters, and that is with an Exhortation, *Fear not*. Why. *For I have redeemed thee*; and that with

no less a Price, than the Price of my precious Blood, 1 Pet. i. 18. 2dly, I have called thee by Name: This is the special powerful Call of Grace in Regeneration, called according to his Purpose, Rom. viii. 28. Called by his Name, as our Lord saith in the 10th of John, I know my own Sheep by Name, and call them out. 3dly, And they are mine; mine by Choice; mine by Gift; mine by Purchase; mine by Conquest; and mine by conjugal Union.

3dly, The Matter contained in the Promise; and that is, *When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee.* By Waters in this Place, Troubles and Afflictions are meant; by Rivers, a multitude of Troubles are signified. Well, saith God, If thou goest through Rivers of Trouble, I will be with thee, they shall not overflow thee; there is no Danger of being drowned while I am with thee. There again, *When thou walkest through the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee.* By Fire, in this Place, is to be understood of Troubles and Distresses, as before; only they are Troubles of a sharper, piercing Kind; as Fire is more sharp and piercing than any other Element. Well, as if God should say, Though thou mayest go through the Fire, that is, through very Trials, thou shalt not be burnt; there is no Danger of being destroyed while I stand engaged for thy Preservation.

Having thus briefly considered the Word, there are two Points of Doctrine, that offer themselves to us; and that is, *First*, That the most eminent of the dear Saints and People of God (while in this World) are not freed, nor exempted, from the Waters of Afflictions, nor from the Fire of Tribulation.

Secondly,

Secondly, Though the dear Saints and Children of God (while in this World) must go through Rivers of Trouble and Affliction, and through fiery Tribulations; yet they shall not be drowned by the one, nor burned by the other.

This might be proved and enlarged upon, as to fill up many Sheets of Paper; but I shall only give a few brief Hints. *First*, That by Waters are meant Afflictions; it is very plain from those Words in 1 Kings xxii. 27. *And the King of Israel said, Take Micaiah, and carry him back to Ammon, the Governor of the City, &c. And so thus saith the King, Put this Fellow in the Prison, and feed him with Bread of Affliction, and with Water of Affliction, until I come in Peace.* Now the Scripture both explains and proves the Doctrine. *First*, It explains it, that by Waters, as in many Places, Afflictions are signified, it being called Water of Affliction, in these Words. *Secondly*, it proves the Doctrine, that the eminentest of the Saints are not exempted. This faithful Servant of God, *Micaiah*, was not exempted from Prison, nor being fed with Bread and Water of Affliction, no not when he was about God's Work, nor delivering the Message that God sent him with. Again, you have *David* crying out, in Psalm xlii. 7. *Deep calleth unto deep; at the noise of thy Water-spouts, all thy Waves and thy Billows are gone over me.* Here is depth of Misery calling unto depth of Mercy, or a Soul plunged, as it were all over in Trouble and Affliction, calling upon the Mercy of God for Help. Oh! how terrible was the Noise of the Water-spouts to *David*! The Water-spouts make such a Noise sometimes in a gracious Soul, as that it cannot hear any Comfort of being deliver'd; but all thy Waves and Billows are gone over me, that seems to the Ear

thing but Ruin and Destruction in it. This we see was David's Case; and this has been the Case of Thousands of God's dear Children.

In Psalm lxi. 2. *From the Ends of the Earth* (saith David) *will I cry unto thee, when my Heart is overwhelmed; lead me to the Rock that is higher than I.* David had such overwhelmings of Sorrow and Affliction, as if he were to have been carried away and drowned with them; but these Waters of Affliction are of two Sorts; there are, First, Trials, Troubles, Sorrows, Sufferings, and Distress, attending the Body. Secondly, Trials, Troubles, Sorrows, and Perplexities, attending the Souls of the Saints; thus it was with Job, he had his Measure of both; with many others, which would be too tedious to particularize; neither were the Saints free in the Primitive Day: For in Heb. 10. 32. *After they were illuminated, endured a great Fight of Affliction:* And 1 Pet. iv. 1. *Beloved, think it not strange, concerning fiery Trials, which are to try you, as though some strange thing had happened unto you.* Here were Trials, Trouble, and Affliction of a fiery Nature, very terrible both to the Body and Mind.

But this is no more than what our Lord hath told us before; *In the World ye shall have Tribulations, but be of good cheer, I have overcome the World; and therefore it shall not overcome you.* And again, in Acts xiv. 22. The great Apostle Paul was just come out of the Fire of Affliction, when he was stoned and left for Dead; but he having not yet done his Work, the Lord raiseth him up again: And he comes next way, and preacheth the suffering Part of the Gospel, *Confirming the Faith of the Disciples, and telling them, that through much Tribulation, they must enter the Kingdom of God.* This is the way that we must go, by the Cross to the Crown: This was typed out, by

the Way that God led *Israel*, from *Egypt* to *Canaan*: It was through a terrible, waste, howling Wilderness, where there were Serpents and Scorpions; a multitude of Trials, Snares, and Temptations: And yet it is said, that God led them a right Way to a City of Habitation. I might multiply many Instances of the like Nature, but I shall forbear.

The *Use*, 1st, of Information; That the Trials, Troubles, and Afflictions, which the People of God do meet with in this Day, are no more than the Saints have met with more or less in all Ages.

2^{dly}, We see that the most eminent of the Saints, and Servants of God, have not been exempted from, but have a great share in them.

3^{dly}, This is the Way that God himself hath appointed for his People to go in, that he might try us, prove us, and keep us humble.

Use 2^d, By way of Exhortation; and that is to learn Patience, Submission, and Resignation, to the Mind and Will of God, under every Dispensation of Providence, that the Lord is pleased to exercise us with. *For ye have need of Patience* (saith the Holy to the believing *Hebrews*, and so consequently to us) *that after ye have done the Will of God (in Suffering) ye might receive the Promise, or possess the Blessing promised, Heb. x. 36.*

Use 3^d, Of Comfort or Consolation to the poor Saints under their Sufferings. And that is to consider, that though it be the Will of God to lead his People this Way, by bringing of them into Trouble, yet he will not leave them in it, but will deliver them out of it. As you read *Psalms xxxiv. 19. Many are the Afflictions of the Righteous*, (the Truth of this, the Experience of all the Saints will confirm) *but the Lord delivereth*

him out of them all. The Lord hath, doth, and will, in his own Time, deliver his Children out of them all. To this those Words agree, in 2 Cor. x. 10. which have been of some Use to me; *Who delivered us from so great a Death.* Here is an Experience of the Mercy of God in Time past; and *doth deliver*; here is Experience of the Mercy of God in time present; *in whom we trust, that he will yet deliver*: Here is Exercise of Faith in Deliverance for time to come: The Experience of the Mercy of God delivering of us in time past, is great Encouragement unto Faith, to believe its Deliverance for time to come.

But to be brief, the second Doctrine is, That though the Saints, while in this World, must go through Rivers of Afflictions, and fiery Tribulations, yet they shall not be drowned by the one, nor buried with the other. That the Children of God have gone through the Waters of Trials, Troubles, and Afflictions, both Temporal and Spiritual, relating to the Soul and Body, hath been briefly hinted.

2^{dly}, That these Troubles and Afflictions have been many, and multiplied upon them, as is intimated by their going through the River, hath been proved by the Word of God, and the Experience of the Saints in all Ages.

3^{dly}, That these Afflictions and Trials have been of a fierce Nature, intimated by their going through the Fire, hath been briefly proved also.

4^{thly}, That the greatest and eminentest of the Saints and Servants of God have not been exempted from them, but have had their share in them, as evilently appeared too.

Now, that which remains to be proved, is, that the People of God must go through the Waters of Afflictions, and fiery Trials while in this World,

World, (for it is certain, that they shall meet with them no longer) yet they shall not be drowned by the one, nor burned by the other. The Truth of this is very full in the Words of the Text. *First, When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee.* If the Lord brings his People through the Waters, and through the Rivers of Afflictions, he himself will be with them there, and therefore no possibility of being drowned; though these Waters may be multiplied into a River, and the Soul, in its own Apprehension, seem to be overwhelmed with them, yet it shall not be destroyed by them, because the Lord is with them, to bear up and support them, so that they shall not sink under them. This *Job* and *David*, with all the Faithful that are gone before, have experienc'd. How low was the Church sunk into these Waters, in her own Apprehension; as in *Isa. xlix. 14.* *But Zion saith, The Lord hath forsaken me, my Lord hath forgotten me.* This was *Sion* the Church of God, that makes these Complaints; surely she was got as low as she could well be, and yet bore up and kept from sinking; and therefore it follows, *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb; yea, she may, yet will not I forget thee.* Behold, take notice of it, *I have graven thee upon the Palms of my Hands: Thy Walls* (these are the Walls of Salvation) *are continually before me.* They are always in his Sight, though not always in ours. How impossible is it then, that any one of God's Children should perish: As long as the Lord is with them in their Troubles, and will not forsake them, as long as they are graven upon his Hands, or rather upon his Heart, and cannot be forgotten; their Walls of Salvation being always before

before him, they cannot be in danger of being drowned in these Waters.

One would have thought *Jonah* was very near it indeed (ay, and so are many gracious Souls in their own Apprehension) when he lay at the bottom of the Sea in the Fish's Belly, which was like Hell to him. *I cried, saith he, by reason of my Affliction, unto the Lord, and he hear'd me; out of the Belly of Hell cried I, and thou heardst my Voice.* That was well, but *Jonah* did not know this till afterward; he goes on, *For thou hadst cast me into the Deep, into the midst of the Seas, and the Floods compassed me about, all thy Billows and thy Waves passed ovr me. Then I said, I am cast out of thy sight.* Surely this Man was as near as possible one could be brought into a perishing Condition; for he expresth further, *I went down to the bottom of the Mountains, the Earth with her Bars was about me for ever; which look'd as if all Hopes failed of ever coming out, or being delivered; besides, the guilt of his Sin, in going contrary to the Command of the Lord, lay with no little weight upon his Conscience. Yet, saith he, I will look again towards thy holy Temple.* This must be a Look of Faith, for with his bodily Eyes he could not then look: *And thou hast brought up my Life from Corruption, Oh Lord, my God.* You may read the whole in *Jonah ii.* Thus we see then, how impossible it is for a Soul to perish in the lowest Condition that he may be brought into, if the Lord be but with him (as he hath promised) in that Condition. There are other Places of Scripture very full in the Proof of this Point, but let this suffice as a Taste for the present.

I shall proceed to the second part of the Doctrine, and that is, though they go through the fire, that is, through Trials of a fiery Nature,

they shall not be burned. This is plain also in the Text, *When thou walkest through the Fire, thou shalt not be burnt.* The Lord hath made good this Promise to some of his People, in the very Letter of the Words. As, *First*, When he brought his People *Israel* out of *Ægypt*, and lead them through the *Red-Sea*, as upon dry Ground; and made the Waters become a Wall of Salvation unto them, but the Walls of Destruction to their Enemies. *Secondly*, When the Lord preserved the three Children in the fiery Furnace; though it were heated seven times hotter than it was wont to be heated; yet God delivered them, so as that they were not burnt, neither did the Flame kindle upon them; it had no Power over them. Indeed they received a Benefit by this Fire, and that was the burning off their Bonds; they were cast in bound, but they came out at Liberty. And this was, because the Lord was with them in the Fire, for the Form of the Fourth was like the Son of God.

Thus we see how the Words were fulfilled literally unto them, but always spiritually to the People of God. We have a very clear Representation of this in the burning Bush which *Moses* saw, as you may read in *Exod. iii.* This Bush, I humbly conceive, does not only figure out the Troubles and Sufferings that *Israel* were then in; but it did type and figure out the fiery Trials and Troubles that the People of God should suffer in all Ages. The Church of God hath been in a Flame of fiery Trials, both under the Law and Dispensation of the Gospel. But as it was in the Type, the Bush burned, and was not consumed; so it is in the Antitype; the Church hath been, and is still, as it were on a Fire, in respect of her Troubles and fiery Trials; but never was, nor never shall be consumed. This was that

which

which made *Moses* wonder, not so much to see the Bush burning, but to see it burn and not consumed ; yea, it has been a wonder to the People of God, that they should be supported, bore up, and not destroyed, when under such fiery Trials, Sufferings, and Tribulations, that they have been, and are still exercised with. This is that which hath made the World to wonder, that all their Plots and hellish Contrivances, that their wicked, malicious Hearts could devise, by Wars, Sword and Faggot, with a thousand Cruelties, could never yet destroy the Church : Nay, the more they have persecuted them, as it was with *Israel* of old, the more they have multiplied ; so that it became a Proverb, that the Blood of the Martyrs was the Seed of the Church.

And what is the Reason ? Why, *Because of the Good-will of him that dwelt in the Bush* ; the Bush was not consumed, because the Lord was in it, that preserved it : So the Church is not consumed under all our great Sufferings, because the Lord is in the midst of her ; who ever did, and ever will preserve her : *God is in the midst of her, and will help her, and that right early* ; as it is in *Psalm* xli. Now these fiery Trials that the People of God meet with in this World, are not to destroy, but to purify, and to purifie the Church ; And there it is said in *Isa.* xxxi. 9. *Thus saith the Lord, whose Fire is in Sion, and his Furnaces in Jerusalem.* God hath his Furnace in *Zion* : For what End ? Why to burn up and destroy the Hypocrites of it. 2dly, To make *Sion* a dread to all her Enemies round about her ; which will have its fulfilment ere it be long, *When the Lord shall roar out of Zion, and utter his Voice from Jerusalem* ; as it is in *Joel* iii. But 3dly. This Fire in *Zion*, and Furnace in *Jerusalem*, is in the mean time for to try, purge and purify his People, to burn

burn up her Sin, Enemies and Corruptions, that so he may bring his People forth, as Gold tried in the Furnace; as *Job* saith, that so she may lose nothing but the Dross. For the Lord sits by the Furnace, who will not suffer his Children to take any harm; he knows when the Metal is tried enough; *He shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of Levi, and shall purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness*, Mal. iii. 3. Thus we see then, that the Lord sitteth by the Furnace, all the time that his People are in the Fire; and therefore we may be certain, that this wise and skilful Refiner will not let the Gold be longer in the Furnace, than he sees there is Necessity for it. From which we may gather these three or four Things; 1. That God hath his Furnace in his Church. 2. He sees, that at certain Times there is necessity of putting his Children into it. 3. That this Furnace must be understood of the fiery Trials, Troubles, and Afflictions, which the People of God do meet with in this World. 4. That these fiery Trials are not for to destroy, but to purify the Saints; they are not for their Destruction, but for their Preservation; not for their Hindrance, but for their spiritual Advantage. *We had Fathers after the Flesh* (as the Apostle saith, *Heb. 12.*) *that corrected us for their Pleasure*, but He for our Profit, that we might be Partakers of his Holiness.

Thus I have endeavoured briefly to prove the Doctrine, That whatever Affliction, or fiery Tribulation, the Children of God do meet withal in this World, they shall not sink under the one, nor be destroyed by the other.

There

Therefore take these few Words by Way of Instruction to the poor suffering Saints.

1st, Art thou afflicted? be not discouraged ; because the Lord will be with thee in thy Afflictions, to bear thee up under them ; and in his own Time will deliver thee out of them.

2^{dly}, Dost thou meet with many great Afflictions, Afflictions of a fiery Nature ? This is no more than what some of the most eminent of the Servants of God have met with, and gone through before thee : The Lord hath both supported and delivered them out of all their Troubles, and therefore here is the same Encouragement for thee to hope in his Mercy still.

3^{dly}, Art thou exercised with more than ordinary Sufferings ? It may be the Lord hath more than ordinary Service for thee to do, or some special Mercy to bestow upon thee. When the Lord is about to bestow any particular Mercy, or in raising of them up to some particular Service ; he usually brings his People into the Furnace, that there he may either humble them, try their Faith, exercise their Patience, or that he may make the Blessing sweeter when it comes.

4^{thly}, The rougher the Way hath been in our Pilgrimage through this Wilderness, the more welcome the Journey's End will be to them : The more tempestuous the Waves have been in our Voyage ; the more desirable will be the Haven : The more Bitterness the Saints have met with by the Way, the sweeter will Heaven be to them, which will swallow up all their Sorrows.

5^{thly}, We should not be discouraged upon the account of the roughness of the Way, because it is God's Way ; the Way that he hath led his People through in all Ages ; and so we are, in this respect, but following the Footsteps of the Flock ;

Flock; and how grievous soever this Way may be to the Flesh, yet it is the right Way.

6thly, The more eminent any hath been in suffering, especially if it be for, or upon Account of their professing Christ, the more eminent, I humbly conceive, they will be in the Participation of Christ's Glory: And therefore you have a Question ask'd in the 7th Chapter of the Revelations, and that is, *Who are these which are arrayed in white Robes? and whence came they?* These were such as were remarkable for the Glory that was now upon them, as they had before been remarkable for their Sufferings.

Therefore it is said in the Answer, *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.* Here seems to be, as it were, a particular Notice took of these, for the eminency of the Glory that they appeared in, having before been eminent in suffering.

Those Words in the 2d Epist. of Cor. iv. 17. are full to the same Sense; *For our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal Weight of Glory?*

Isa. xxxiii. 16. *He shall dwell on high, his Place of Defence shall be the Munition of Rocks: Bread shall be given him, his Waters shall be sure.* These Words have the Sound of abundance of Grace in them, to the People of God, after the dismal State and Condition of the wicked Hypocrite and Sinner in Zion, is set forth in the foregoing Words by dwelling with devouring Fire, and everlasting Burnings, which will be the Lot and Portion of all that live and die without an Interest in Christ, as it is in Verse 14. But Verse 16. sets forth the blessed State and Condition of the Saints, the Place of their Defence being the Munition of Rocks, &c.

The Words contain a sweet and gracious Promise to the Children of God, which may be distinguished into two Parts ;

First, The Safety and Security of the Saints in those Words, *He shall dwell on high, &c.*

Secondly, The Certainty of Provision in the latter part of the Words, *Bread shall be given him, and his Waters shall be sure.*

But to come to a more particular Consideration of the Promise : *He* (that is, the Believer in the Lord Jesus Christ) *shall dwell on high, &c.* This high Place where the Saints shall dwell, yea, and where by Faith they now do dwell, is the blessed Person of the Mediator, the Lord Jesus Christ : *God-man* : Here it is that God and the Elect have, do, and will eternally dwell in a mutual Communion and Enjoyment of each other in Love : This is the secret Place of the most High, where the Saints shall abide in safety, under the Shadow of the Almighty. This is the Rock where *David* desires he may be led unto, which was not only higher than he, but higher than all his Enemies ; where he might be out of the Reach of all Dangers and Fears. It is this blessed Jesus, or God in our Nature, that *Habakkuk* speaks of in *Chap. iii. ver. 12. The Lord is my Strength.* This must be the Lord Jesus Christ, who only is the Strength of every Believer. *And he will make my Feet like Hinds Feet ;* quick in their Motion (when in the Exercise of Faith) fleeing unto Jesus Christ, both for Safety and all other Mercies which it stands in need of ; *and he will make me to walk upon mine high Places :* That is, upon the Grace, Person, Blood and Righteousness of Jesus Christ. Oh, the comfortable Walks that gracious Souls have with God upon this high Place of their Defence.

But, 2dly, The *second* thing to be considered, and that is the Place of his Defence, shall be *the Munition of Rocks*. This is the same with the *high Place* where the Saints shall dwell. This *high Place* shall be as a Place of Defence unto him ; yea, a *Mountain of Rocks*. By the Word *Munition*, I humbly conceive, a Place impregnable is signified ; where no Enemy, Force, nor Power, can possibly break through. Or thus, The Place of his Defence shall be the Munition or Fortification of Rocks round about him, utterly impossible for any Battering Rams to break down, demolish, or destroy ; that the Lord himself is about his People, too high for any Enemy or Danger to reach that Soul that hath this *high Place*, or *Munition of Rocks*, to be his Defence too strong for any Force or Power of Earth or Hell to break through it.

To this agrees what we read in the 4th Chapter of *Isa. ver. 5, 6*. *The Lord will create upon every dwelling-place of Mount Zion, and upon her Assemblies, a Cloud and a Smoke by Day, and the shining of a flaming Fire by Night ; for upon all the Glory shall be a Defence, and there shall be a Tabernacle for a Shadow in the Day-time from the Heat, and a Place of Refuge, and for a Covert from Storm, and from Rain*. This Prophecy hath a Look to the latter Day's Glory, or Christ's flourishing Kingdom ; yet it is applicable to the Benefit of the Saints now in the Gospel-day.

The Spirit of God seems to allude to that Pillar of a Cloud by Day, and the Pillar of Fire by Night, in *Exod. xiii. 21*. which was both as a Guide to lead them, and as a Guard to protect Israel from the *Egyptians*, and all their Enemies. *here the Lord will create upon every Dwelling-place of Mount Zion a Cloud, &c. The Lord will create* This shews how wonderfully and miraculously

the Lord does, and will appear, both for the Preservation and Deliverance of his People. Upon every Dwelling-place of Mount Zion; by which the Church of God is meant. Every Dwelling-place shews, that the Care and Protection of Divine Providence is over every particular Member related unto the Lord Jesus Christ. And upon her Assemblies a Cloud. By her Assemblies, may be understood, the Saints, as congregated in the Faith and Order of the Gospel; or when they are met and assembled together in the Worship of God. A Cloud shall be upon her; not of Darkness, but of Glory; as it is in *Exod. xvi. 10.* And the Glory of the Lord appeared in the Cloud. And *Ezek. x. 4.* And the House was filled with the Cloud, and the Court was full of the Brightness of the Lord's Glory. So the Cloud here upon the Assemblies of the Saints, is a Cloud of Glory, Care and Divine Protection; and I humbly conceive may have some Reference to the Human Nature of Christ; for as we cannot look stedfastly upon the Sun when it shines in its Brightness, but through the Body of a Cloud we may behold; so neither can we look upon, or stedfastly behold the Glory of the Lord, but through the Body of this Cloud, or the Human Nature of Christ.

Again, This Cloud may respect the plentiful Dews of the Spirit of God upon his People, as the Clouds do distil and send down Rain or Dew upon the tender Herbs; as in *Isa. xviii. 4.* the Lord sends down the Rain or Dews of his Spirit upon his Children, from this Cloud that is upon her Assemblies, in the sweet Communion of Divine Grace.

Then it follows, *and a Smoak by Day.* This Cloud or Smoak that is upon Zion, does shew, not only the Safety of the Church of God, but the Destruction of her Enemies is signified by it.

This Smoak by Day, is defensive to the Saints, but offensive to their Enemies.

And the shining of a flaming Fire by Night. This is very useful to give both Light and Heat unto the Children of God in a Time of Darknes; a Smoak by Day, to defend and protect them, and a shining of a flaming Fire by Night, to enlighten and comfort them. I cannot but take notice of the wonderful Mercy and Kindness of God in this, that he should dispense his Grace so suitably as he sees we most stand in need of.

For upon all the Glory shall be a Defence. It appears, by these Words, that there is, and yet will be a Glory upon the Church of God; the Lord hath put a Glory upon his People. The King's Daughter is glorious within, her Rayment is wrought Gold; and so she is glorious without also; she is glorious in her Relation, glorious in her Privileges, glorious in her Administration and Government; glorious she is now, but more glorious she will appear in that Day, when the Prophecy, with many others, shall have their Accomplishment.

Now upon all her Glory shall be a Defence. These Words put a Glory upon all her Glory: The Glory that the Lord hath, and will yet put upon Zion, is a Glory that cannot, nor never shall be defaced, demolished, nor destroyed. This Glory is a permanent, lasting, and eternal Glory. The Lord himself is the Glory in the midst of her, and will be as a Glory round about her. But oh, what a Defence is upon this Glory! As long as an Infinite, Omnipotent Being is able to defend her, she and all her Glory shall be defended and protected.

This wonderful Safety and Security of the Saints is further set forth in the 6th Verse; *there shall be a Tabernacle for a Shadow in the Daytime from the Heat.* This Tabernacle, Tent,

Place for the Saints to dwell in, will be as a Shadow to hide, screen, and secure them in the Day of Trial: From the Heat, either of Lust, Corruption and Temptation, from Sin and Satan; or the Heat of Trouble and Persecution, from wicked and ungodly Men.

And for a Place of Refuge, and for a Covert from Storm, and from Rain. Oh, what a Place of Refuge, from Winds, Storms and Rain, either of wicked Men or Devils, hath God provided for his Children! so as neither of them can come near to hurt, or destroy the Saints. This Refuge or Covert that is always over the People of God, must be understood of the Lord Jesus Christ himself, as it is in *IJa. xxxii. 2.* *A Man shall be a hiding-place from the Wind, and a Covert from the Storm, &c.* This was typ'd out by the City of Refuge, where the Man-slayer that slew a Man unawares, was to flee unto, from the Avenger of Blood. It is no where but in Christ, that a poor soul can be safe and free from Dangers, *Jesh. xx. 6.* Thus we see what Care the Lord hath taken in the Preservation of his Children from all Enemies: But these Things I have made further Inlargements upon from other Places of Scripture, and therefore I shall proceed to the Consideration of the other Text.

And that is, That the Saints and Children of God, shall not only dwell on high, and the Place of their Defence be the Munition or Fortification of Rocks, in the Plural Number, to shew the safe State and Condition that they are in; but here is a Promise of Provision, and all necessary Supplies relating to Soul and Body, in these Words, *Bread shall be given him, his Waters shall suffice.* By *Bread*, in the Language of the Scripture, all needful Mercy is to be understood: Bread, as we used to say, is the Staff of Life, because it is the principal Sustenance of Life.

Now by *Bread*, in a spiritual Respect, must be that infinite Store of rich Provision, *Grace*, which is provided, and by the Father laid up in Christ, to be communicated unto poor Sinners, for eternal Life, to all them that ever did, do, or shall believe; or Christ himself with all his Fulness, as that true Bread that came down from Heaven, *John vi. 35. I am* (saith Christ to the Jews) *the Bread of Life. In the 50th Verse, This is the Bread that came down from Heaven. In the 51st Verse, I am the Living Bread, if any eat of this Bread he shall live for ever.*

Well, this Bread shall be given him, the Lord hath promised it unto that Soul who is a Believer in Christ, for his Feeding, Comfort, Strengthening, and Establishment. The Lord is such a bountiful Benefactor, as that he hath freely laid himself under Obligation by Promise for to supply all our Wants out of his infinite Fulness.

But this is not all, not only Bread shall be given him, but *his Waters shall be sure*. By *Waters*, sometimes Troubles and Afflictions are signified; but in this, as well as in many other Places, it means the Spirit of God, or the Blessing, Fruits, and Graces of the Spirit, *John vii. 38, 39. He that believeth on me* (as the Scriptures have said) *out of his Belly shall flow Rivers of Living Water. But this he spake of the Spirit, which they that believe on him should receive. In Isa. lv. 1. He, every one that thirsteth, come ye to the Waters, and he that hath no Money, come ye* (these Waters are free) *buy and eat; yea, come buy Wine and Milk without Money, and without Price.*

So that here we may see, what is called *Water*, in the former part of the *Verse*, is in the latter part called *Wine and Milk*; which, without all Controversy, must be the sweet Communications of divine Grace. And again, in *Rev. xxi. 6. I*

will
the W
Prom
parti
A
tude
in O
yea,
Blessi
dren
Lord
sings
nant.

It
amon
nant
shall b
is no
certai
such

O,
mife t
for he
cies h
us pra
necefl
to Sou
us tho
to him

The
briefly
spiritu
this S
thou m
House,
Thou
Substan

will

will give unto him that is athirst of the fountain of the Water of Life freely ; with a multitude of other Promises of the same Import, almost endless to particularize.

All which do shew us what a wonderful Plenitude of Grace, and spiritual Blessings there are in Christ to be communicated unto the Saints ; yea, I humbly conceive, that the Mercies or Blessings promised in this Text unto the Children of God, do comprehend and take in the Lord Jesus Christ, with all the Graces, Blessings and Privileges of the everlasting Covenant.

It does evidently appear, that this Promise, amongst the rest, is bottom'd upon the Covenant of Grace, from the Absoluteness of it. *Bread shall be given him, his Waters shall be sure.* There is nothing can be surer, nothing can be more certain than what God himself hath promised in such an absolute Way.

O, that we could but mix Faith with this Promise that is so comprehensive, and so absolute ! for here is not only spiritual, but temporal Mercies held forth in the Promise. If the Lord bids us pray for our daily Bread, which takes in all necessary Mercies (as was hinted before) relating to Soul and Body, it is certain he designs to give us those Things which he exhorts us to pray unto him for.

There is one Scripture more which I shall briefly take Notice of (as to the temporal and spiritual Preservation of his People) and so close this Subject ; and that is in *Job i. 10. Hast not thou made an Hedge about him, and about his House, and about all that he hath on every side ? Thou hast blessed the Work of his Hands, and his Substance is increased in the Land.*

These Words were spoke by Satan unto God, concerning *Job*. Now however Satan is said to be a Liar, and the Father of them, and was a Liar from the Beginning, yet sometimes he speaks the Truth, though it be against his Will, as in this Place; God had set such an Hedge about *Job* (as he has done about all his Children) that Satan could by no means break through it.

The Occasion of these Words was from the Question that God had put to Satan in the 8th Verse; *And the Lord said unto Satan, Hast thou considered my Servant Job, that there is none like him in the Earth, a perfect and upright Man, one that feareth God, and escheweth Evil?* A certain Character of a godly Man: But why did the Lord put this Question unto Satan, *Hast thou considered my Servant Job, &c.?* It was from the continual Solicitation and Desire that Satan had to pick up something against *Job*, that so he might accuse *Job* before God, he being called *an Accuser of the Brethren, which accused them before God Day and Night*, Rev. xii. 10. Fain would he have had something against this good Man, that so the Lord might stretch out his Hand against him to destroy him, as it is in *Chap. ii. Verse 3.* where the same Question is put to Satan again; *Hast thou considered my Servant Job, that there is none like him, &c. and still holdeth fast his Integrity* though thou movedst me against him to destroy him without a Cause. Satan had often been soliciting and moving God against poor *Job*; and so he has and still doth to the uttermost of his Power against all the Children of God: And though he can find no Cause, yet he will not forbear moving God against us. But what, was there no Cause in *Job*? Could Satan find nothing in him that was amiss? No doubt there was, but nothing that God accounted as a Cause, *Job* being per-

fect, upright, &c. that is, downright, sincere, powerful, godly; setting aside the Weaknesses and Infirmities of sinful Flesh, which the most eminent of the Saints are attended with while in this World: Otherwise Satan could not find any Thing as a just Cause to accuse *Job* with; and therefore it might be said, that he *moved God against him without a Cause*. But let us consider the Words in the strictest Sense that they can be taken in, how *Job*, or any other, whilst living in the Flesh, may be said to be *perfect, upright, &c.* It may very well be understood of the perfect, compleat Righteousness of the Lord Jesus Christ, which *Job* and all the Saints are cloathed with, and so may be said to be perfect in God's sight. But oh, what a Mercy is it to be interested in Christ and his Righteousness, for our Perfection, Justification, and Acceptation before God! So that all Satan's Accusations, and his moving God against us, is said to be without a Cause. What a Mercy is it, that this Accuser of the Brethren is cast down, his Pleas and Accusations which he is continually bringing against the People of God, are of no Force in the Court of Heaven, (however he may distress the Court of Conscience) they are all thrown out as fast as he brings them, by our great Advocate, that is always with his Father, who pleads by Virtue of Law, Equity and Justice, in the highest Court of Judicature, for the Discharge and Acquiescence of his Children, as you may see in the first Epistle of *John*, Chap. ii. *Little Children, I write unto you, that you sin not, but if any Man sin through the Weakness of the Flesh, and Temptation of Satan*. What then? Must we despair of Mercy, Pardon, or Acceptance? No, *we have an Advocate with the Father, Jesus Christ the Righteous*, who always pleads righteously, and therefore acceptably with his Father. But

But to return: *Then Satan answered the Lord, and said, Doth Job fear God for nought?* When he could find nothing else to fasten his Accusation upon, why then he would have charged Job with Selfishness in all that he did; as if he sought his own Glory more than the Glory of God; as if he should say, *Doth Job serve God?* Yea, and well he may, because he serves himself most; because he sees that in serving of thee, he is preserved, he is blessed, and his House, and all that he hath, his Substance being increased in the Land: But alas! do but put forth thine Hand, touch all that he hath, and take it away, and he will curse thee to thy Face; and then you will see what he served thee for. Thus we see, that if Satan cannot prevail with God against us one Way, he will endeavour to accuse us another. Satan doth not only envy our eternal Happiness, but the Comforts of this Life too. Satan would not have the People of God go comfortably through this World; he endeavours to make their Lives as miserable as possibly he can. This Temptation Satan still makes use of against the poor Saints, which sometimes so distresses them, as that they are afraid, indeed, lest they should serve God, and profess Christ out of some wrong End; so that this Temptation is not a new, but of a long standing.

Well, the Lord delivereth Job into Satan's Hands, and all his Substance, only his Life, that he was not to touch. And why did the Lord commit Job and all that he had into Satan's Power? *1st*, That Job's Integrity and Sincerity might appear to all. *2dly*, That God might prove Satan in this, as well as in all his other false Accusations, to be a Liar. *3dly*, That this might be of Use, for the Instruction and Support of the

poor

poor Saints in succeeding Generations, that might fall under the like Temptations.

But to come to the Words; *Thou hast saith Satan, made an Hedge about him, and about his House, and about all that he hath on every side, and thou hast blessed the Work of his Hands, and his Substance is increased in the Land.*

Alas ! as if Satan should say to God, Thou hast set such an Hedge about him, as that I cannot in no wise come at him, so as to hurt him, nor his, nor what he hath. From whence we may observe, in the first Place, that Satan is better acquainted with the Safety and Security of the People of God, than they many times are themselves : Satan knew very well, to his own Torment, and the Vexation of his Spirit, what an Hedge of Care and Protection the Lord hath set about them that fear him, as that he could not break through, nor come near to hurt them. But alas ! how much are the poor Children of God at a Loss about this many times ? Which makes them cry out as *David* did, *I shall one Day perish by the Hand of Saul.* Oh, saith the poor Soul under its unbelieving Fits ! I am afraid I shall one day perish by this Enemy, and by that Corruption or Temptation that they are surrounded with. Oh, I am afraid I shall never be able to hold out unto the End ! These be the Fears that many of the dear Saints are attended with in their Pilgrimage through this World ; as the Experience of Thousands of the People of God will testify. The Disciples of Christ were not free from these Fears, and therefore our Lord exhorts them against it, in the 12th of *Luke* and the 32d Verse, *Fear not, little Flock, it is your Father's good Pleasure to give you the Kingdom.* This shews, with many other Places, that the Children of God are still subject to Fears ; and why ? because they do not see the Hedge, the Walls

of Salvation, that the Lord hath set round about them; whereby they are kept, though they can scarce tell how, from those Dangers which they are liable to.

The second Doctrine is, That though many of the Saints are not, at all Times, so sensible of their Security, yet there is such an Hedge of Protection and Preservation of divine Providence continually extended over the People of God, whereby they are kept from a thousand Dangers which otherwise they would fall into.

The Truth of this Doctrine will appear undeniable from the Text itself; *Thou hast set an Hedge about him, &c.* This Satan knew well enough to his Sorrow, as was hinted before. Besides, this Hedge is the same with those Salvation-Walls spoken of in *Isaiab*, which I have already hinted something from, together with those Walls of Fire round about his People; and those Towers, Walls, and Bulwarks set about *Sion*, do sufficiently prove the Position; and in particular, that notable Place in the 27th of *Isaiab*, and Verse 3. *I the Lord do keep it* (that is, the Church) *I will water it every Moment, lest any hurt it*, (the Promise is doubled with the Time, or Continuance of God's Care over them) *I will keep it Night and Day.*

But, *Secondly*, a little to open the Doctrine: This *Hedge* may be understood in a two-fold Consideration; and that is, *First*, There is an Hedge of Divine Care and Protection set over the Bodies, Houses, and Substance of the Saints, as is plain in the Words; for if it were not so, Satan and wicked Men would not suffer the People of God to live in the World: If it were not so, they would not suffer the Saints comfortably to enjoy what God hath bestowed upon them of these Foot-stool Mercies: But the Saints do live and enjoy what God sees needful of these nether-
springing

springing Favours, and that in spite of our Enemies: Blessed be the Lord, who hath set such an Hedge about the Bodies, Houses and Substance of his People, as that the Enemy cannot break through to destroy, or take our Mercies from us. Though it is true, sometimes when God sees it needful, he takes up this Hedge, and suffers wicked Men to break through, and make dismal Work upon the Bodies and Substance of the poor Saints; but this is not when our Enemies would, but when God is pleased, for a Correction to his People, suffers them to break through this Hedge, as he did suffer Satan at least with the Chaldeans and Sabeans, to beak in upon Job, as you may see in the latter end of the Chapter.

Secondly, There is an Hedge of Divine Care and Protection set over the Souls of the Saints, whereby everlasting Life, and all the Blessings of the eternal Covenant are secured for them. Satan, nor all the wicked Men in the World, could not touch Job in this respect. This is plain in the 12th of Luke, *Fear not him, saith our Lord, that may kill the Body, but after that can do no more.* They may kill the Body when God suffers them, and take our outward Substance from us, but they cannot destroy the Soul, nor take Christ, who is our Life, from us; and therefore it is said, *That the Righteous shall hold on his Way, and they that have clean Hands shall grow stronger and stronger,* Job xvii. 9. Again, in the 10th of John, *My Sheep, saith Christ, hear my Voice, and they follow me; and I give unto them eternal Life, and they shall never perish, neither shall any Man pluck them out of my Hands:* And if that be not enough, *My Father saith, He, who gave me them, is greater than all, and none shall pluck them out of my Father's Hands.* Sin, Corruption, Unbelief, the Flesh, the World, the Devil and wicked Men, will pluck, but

but can never pluck us out of Christ's nor the Father's Hands. Many other Places might be cited to the same Import, but this is sufficient to shew, that God hath such an Hedge, such a Wall of Salvation, so fast, so strong, round about his People, that no Enemy can pluck it up, break through, nor climb over it. Thus we see then, how God hath secured the Happiness and eternal Safety of each of his Children, Soul and Body too; as it will appear in its Resurrection-State. And however the Lord may suffer the Hedge round about his People to be plucked up, as he doth sometimes, when there is Necessity for it, under the first Consideration; yet it is certain, God never did, nor never will suffer this Hedge of his special Providence to be plucked up; and therefore we are said to be kept by the Power of God, *through Faith unto Salvation*. The Consideration of this, made the Apostle Paul so confident in this Matter; that where the Lord had once begun the good Work (as well it may be called that is, a Work of Grace; and had set an Hedge of special Preservation about him, this Work should be carried on, notwithstanding all the Enemies and Oppositions that may be set against it, unto the Day of Christ.

Well, from the whole we may see, that the Lord, out of his infinite Grace and Mercy, hath set as it were a double Hedge of Protection and Salvation about all that fear him, which no Power of any Enemy can possibly break through without his divine Permission; and though, as has been hinted, he may suffer the first Hedge to be broke though, yet it is certain, he never did, nor never will suffer an Enemy to break through the other. So that it appears utterly impossible, that any one of God's Children should eternally perish. Oh Lord! How great is the

Lo
beyond

Love and Care over thy People, for their well-being and preservation both Soul and Body. How many Enemies, Difficulties and Dangers, do we lie liable to, which we daily are delivered and preserved from, that now we are not sensible of? And all by this Hedge that the Lord hath set round about us, whereby we, that is, our Persons, Houses, Families, Rights and Privileges are secured.

But to be brief, *3dly*, The third Thing I shall observe, is this. That it is no small Mercy nor Privilege for Children and Servants, to be under the Instruction and Government of godly Parents or Masters.

The Benefits and Mercies in Preservation, which they do partake of daily for their Sakes, they are not sensible of. It brings upon my Thoughts, an Instance that I have read in Mr. Clark's *Looking-glass for Saints and Sinners*. Where he gives us an Account of a great Earthquake, that happened in a certain Place, so dreadful, as that it threw down and destroyed a whole Town or Village, excepting one House, where the Man of the House was at Prayer with his Family at the same time, who were all, through the Mercy of God, preserved, when many Hundreds lost their Lives in the Overthrow.

Besides, here are not only temporal Mercies, which they are Sharers of; but here are the Prayers, Instruction, and godly Conversation of the Saints, which, by the Blessing of God, may be made of Use for their spiritual and eternal Good.

4thly, The Fourth Observation, that may be gathered from the Words, is this, that such is the Limitation of all the inveterate Rage, Malice, Power and Design of wicked Men or Devils, as that they cannot go one Hair's breadth beyond the Permission of Divine Providence.

The Devil could not hurt *Job*, no, not his outward Man, nor any Thing that was his, until he ask'd God's Leave; his Heart thirsted, his Fingers itched, as we used to say, to be handling of *Job*; fain would he have got him into his Clutches: And if a poor Creature be once fallen into Satan's Hands, what Mercy or Favour he may expect from him is easily judged; for the tender Mercies of the Wicked are said to be cruel. How fain would he have been sitting of *Peter*, and every Soul, as well as *Peter*; and had the Lord left us to the Devil's sitting, not one Soul must have been saved: But O! What a Mercy is it, when the Devil and wicked Men both thirst after, and would fain effect our Ruin; that the Lord should then pray for us, *That our Faith fail not*: That he should then set an Hedge about us, that the Devil touches us not, no not our Bodies, nor what we have, without leave. It is certain, as the Devil could not touch *Job*, so neither can he touch us that believe in Christ, without a special Warrant from Heaven; though the Devil and wicked Men have never so much Malice and Design to do us Mischief, yet they cannot without leave from Christ. This appears from *Mark v. 12*. *And all the Devils* (that is, a whole Legion of them) *besought him*, (that is Christ) *saying, send us into the Swine, that we may enter in them*; and forthwith Jesus gave them leave, ver. 15. From whence we may gather, that if the Devil could not enter into the Swine without leave from Christ, much less can he hurt, no not the Bodies of the Children of God, without leave from him. And again, saith our Lord unto *Pilate*, *Thou couldst have no Power, but what is given thee from above*. It is true, wicked Men and Devils have had, and still have great Power, but it is a limited Power; and there-

for
it;
acco
grea
no h
my
suffe
of Pa
Dev
1 Pe
Jobe
a roa
devot
whom
Hedge
dence
ed ov
servat
may f
then c
again
strong
can be
as, no
The
that is
and th
it is fr
in the
them a
he latt
Marks o
ance i
rease b
both
blessing
Job, P
fore the d

fore cannot go, no not a Hair's breadth beyond it; this Power which they have they must be accountable for, how they have used it, in the great Day of Judgment. Well then, we see that no harm can befall a gracious Soul, by any Enemy whatsoever, but what the Lord is pleased to suffer, either for the Trial of Faith, the Exercise of Patience, or to keep the Soul humble. The Devil is indeed said, *To go about as a roaring Lion*, 1 Pet. v. 8. And therefore we are exhorted, to be *sober, vigilant, because your Adversary the Devil, as a roaring Lion walketh about, seeking whom he may devour*. O! blessed be eternal Grace, it is not whom he will. O! blessed be the Lord for this Hedge, Care and Protection of Divine Providence, that always has, and ever will be extended over his People, for the Well-being and Preservation both of Soul and Body. So that we may say, *If God be for us (that is enough) who then can be against us?* Rom. viii. 31. *Who can be against us?* Why, we have Enemies a now, great, strong, and malicious Enemies too: Ay, but who can be against us, so as to hurt us; if God be for us, none can harm us.

There is another thing may be observed, but that is not so material to this present Subject; and therefore I shall not long insist upon it, that it is from the Blessing and Goodness of God, upon the Soul and Body, that either or both of them are fruitful and flourishing; that is full in the latter Part of the Words; *Thou hast blessed the Works of his Hands*, then it follows, *and his Substance is increased in the Land*. Now let the Increase be either in Spirituall's or in Temporals, or both; they have their Spring from the Divine Blessing. *It is the Blessing of the Lord that maketh rich*, Prov. x. 22. in ver. 4. it is said, *The Hand of the diligent maketh Rich*; but then it follows,

in ver. 22. *The Blessing of the Lord maketh Rich.* To shew us, that it is the Blessing of the Lord, in the diligent Use of the Means which God hath appointed, that must make us rich and flourishing, both in Soul and Body; in temporal and spiritual Blessing. *I have planted, saith Paul, and Apollos watered, but it is God that giveth the Increase,* 1 Cor. iii. 6. Therefore it is the Lord that we must look unto, in and through the Use of the Means, for an increase of the Blessing of the Throne, and of the Footstool Mercies.

There are many Instructions that the Consideration of these Things will afford, but for brevity I shall omit; but oh! Hath the Lord set such an Hedge, such a Wall of Salvation, such Safety and Security round about his People, as that no Enemy, no Malice, nor Power, can possibly break through, or hurt them?

Then we may see what a blessed safe State and Condition the Children of God are in, whatever their Condition may be in this World; yet they are in such safe Hands, as that they cannot perish. Therefore, *Say ye to the Righteous, it shall go well with them,* Isa. iii. 10.

2dly, Does the Lord sometimes suffer the Enemy to break in upon our outward Man and Estate? that may indeed be very bitter to us for the present; but be not discouraged, if it should be so, for these following Reasons.

First, Because the Enemy cannot, without the Lord and dear Redeemer gives him leave; and it is certain, he will not do that, unless he sees there is Necessity for it.

Secondly, When he does suffer the Enemy to break in, they cannot go one Hair's breadth further than the Lord sees needful they shall go, their Power being a limited Power, as was before hinted.

Thirdly

Thirdly, This is no more than what he hath suffered many of his dear and eminent Servants to be exercised under in Ages past ; as we see in *Job's* Case, with many others before us.

Fourthly, However the Lord may suffer the Enemy to hurt our outward Man, our Bodies, or Estates, it is certain, he will not suffer him to hurt our Souls, which is the principal Part of the Man, no further than Sin or Unbelief prevails ; that will bring a Cloud of Guilt indeed, and cause the Soul to go drooping : But that shall not destroy the Soul's Happiness (which is secured by this Hedge, and Walls of Salvation) though it may destroy our Comforts.

Fifthly, Neither shall the Enemy so far prevail, as to destroy our Bodies (however they may afflict them) so as to hinder its rising again a glorious Body, in that blessed Resurrection-Morning.

Sixthly, By all the Sufferings that the Saints may meet with from their Enemies, God doth not design the hurt of his People (though the Enemy may design it) but the spiritual and eternal Advantage of his Children.

Thirdly, The Third Use, That the Consideration of these Things do teach us to learn Patience, Submission, and Reconciliation to the Mind and Will of God, under every Dispensation of Providence, seeing the Lord desires nothing in them but what shall be for our eternal Good.

Fourthly, This does not only teach us Patience, and Submission, but it affords matter of Comfort and Support, that though the Lord may suffer us to be thus exercised, and afflicted with many Enemies, as he did *Job*, notwithstanding his Hedge ; yet he will not suffer them to be tempted or tried, above what they are able to bear. He will not leave them in the Enemies

Hands, but in his own Time will deliver them; they may see that this Hedge stands so fast, and these Walls of Salvation so strong, as that no Enemy can break through, so as to destroy any one of them, as has already been observed.

5thly, Oh! How should every one be concerned for to make their *Calling and Election sure*, as the Apostle *Peter* saith to those to whom he wrote his Epistle. What Diligence should we give, for to secure an Interest in this Blessed Jesus, seeing there is no Safety, no Security, nor *Salvation in any other*, Acts iv. 12. For the contrary is astrue, as if we were not interested in Christ, if Christ be not as a Hedge, or as a Wall of Salvation round about us; we must lie open unto all the Evils and Dangers that the Devil and Sin can expose us to, and what a dreadful Condition such an one must be in (whether he be sensible of it or no) doth sufficiently appear in the Word of God. These Things might be enlarged upon with many Particulars, that might be gathered from this Discourse; but, as I said before, I shall forbear.

Only one Thing more, and that is from the whole of what hath been said; If it be so, as has been briefly observed, that God hath laid himself (from his own infinite Grace) under such Obligation by Promise, for the Salvation and Preservation of his People, both Soul and Body: Why then, it is impossible for the Devil and wicked Men, or all the Powers of Hell and Earth, for to hurt, or to destroy the Church and People of God out of the World? Though they have endeavour'd it, by all the Ways, Means, Plots and hellish Devices, that possibly they could make use of; yet they never could, nor never shall effect their Design. It is true, the People of God have been a grievous Eye-sore unto the

Wicked

Wicked in all Ages ; though it may be said in this Respect, as God said unto Satan concerning *Job*, *It is without a Cause*. We never gave them any just occasion of Offence, unless it be, because we pity them, and tell them the Danger of that Condition which they are in. Unless it be, because we pray for them, and plainly declare to them, that the Way of Salvation must be purely and alone by Jesus Christ. This is all the Occasion that we have given them, but this is no more than what our Lord told the Disciples, *John xv. 19. If ye were of the World, the World would love its own, and therefore would love you : But because I have chosen you out of the World (upon this Account it is) therefore the World hateth you : Because God hath distinguished them to be a peculiar People to himself. Otherwise they have no just Cause ; we never infringed upon what is their Rights and Privileges, yet they cannot indure us, though they have nothing against us, but in the Matters of our God ; as it was with Daniel of Old, they had nothing justly against him, yet they could not rest, until they got him into the Lions Den : But there God was with him, and delivered him. And so he will do his People still, that put their Trust in him ; but, alas ! they hated Christ without a Cause, when he was in the World, though he came to work out Man's Salvation ; and therefore it is no wonder if they hate his Servants.*

The cry of our Enemies this Day is, as it was in *Edom* of old (the Enemies of God's People) *Raze it, Raze it, that is, Sion, the Church of God ; this is the cry now, Raze it, Raze it, even to the Foundation. We shall never have any good Times, say they, while we have so many of these Fanatics up and down amongst us, as they are pleased to call us. Therefore nothing will satisfy*

hie them, until they get us rid out of the World; and for the effecting of this, they will spare no Pains, no Charge, nor Cost. But alas! they labour in the Fire. *He that sitteth in the Heavens shall laugh at them, the Lord will have them in Derision*, Psalm ii. 3, 4, 5. Their cry is, *Let us break their Bands asunder, and cast away their Cords from us*; but *the Lord shall speak unto them in his Wrath, and vex them in his sore Displeasure*. He bears with them now for a time, because he sees his Day is coming. The longer the Lord is ere he strikes, the heavier will the Blow be when it comes. The Lord make poor Sinners sensible of these Things before it be too late.

Oh! how is *Jerusalem*, the Church of God, still (as it has been of old) a burthensome Stone for all People! How burthensome have the People of God been, and are still to wicked and ungodly Men! Oh, how have they, and still are lifting and heaving at her, and would fain heave her over-board! But this, through infinite Mercy, they never were, nor never shall be able to do. This burthensome Stone will, ere it be long, (when God comes to judge the People) fall to heavy upon the Heads of all those that have been lifting and heaving at her, and dash or cut them to pieces; yea, though all the People of the Earth be gathered together against it: *Behold, saith the Lord, I will make Jerusalem a Cup of trembling unto all the People round about*. I know this is a Prophecy of the Glory that will be upon the Jews in the time of their Conversion; but it will have its Accomplishment at the time of the Re-union of the converted Jews and Gentiles into one collected Body or People; then will the unconverted Nations round about gather themselves against the People of God, but she shall be *a Cup of trembling unto all these Nations*, Zech. xii. 2, 3.

Then

Then the Church will appear as the Morning Light, when the Son of Righteousness shall arise upon her with Healing in his Wings ; then she shall appear to be fair as the Moon, in respect of that Beauty, which will then be put upon her ; clear as the Sun without Clouds, in respect of Christ's Glory, that she will appear in ; and terrible as an Army spread with Banners. Oh, how terrible, will *Sion* be in that Day, unto all that shall be found Enemies to God and his People : She is not so burthenome now, as she will be terrible then. Therefore the Lord grant that poor Sinners may be helped to take that Exhortation in Psal. ii. 11, 12. *Serve the Lord with Fear, and rejoice with trembling ; kiss the Son, lest he be angry, and ye perish from the way, when his Wrath is kindled but a little : Blessed are all they that put their trust in him.* Oh, that now poor Souls might kiss, that is, embrace or receive the Lord Jesus Christ, that so they might serve the Lord with a godly Fear, and rejoice with a godly Trembling.

And that the poor Saints may in the mean time exercise Faith in the Power and Mercy of God, for their Help and Deliverance out of all their Trouble ; for the Lord knoweth how to deliver the godly out of Temptations, Troubles or Distresses, and to reserve the Unjust unto the Day of Judgment to be punished. Here we see the Lord knows how, though we may be at a loss which Way God will deliver his Children in that great and terrible Day that will come upon the wicked and ungodly World. The Lord help each one of us to wait for the Salvation of God, that so we may have cause to lift up our Heads in that Day (which is near at Hand) and say, Lo, this is our God, we have waited for him, and he will save us : This is the Lord, we have waited

waited for him, we will be glad and rejoice in his Salvation. May the God of all Grace, the Father of Mercies, the God of Glory bless these few Hints that have been observed from these Scriptures, for the spiritual and eternal Good of Saints and Sinners, it will be sufficient Compensation of my unworthy Labours.

That Word is worth our Consideration in the second Book of *Chron.* Chap. xvi. ver. 9. *For the Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in the behalf of them, whose Heart is perfect towards him.*

The Occasion of these Words was from *Asa*, King of *Judah*, who was reproved by the Seer, for trusting in, or looking more to an Arm of Flesh in his Distress, than to the Lord. *Herein thou hast done foolishly*, saith he in the Text. And so it is indeed with us, if we go to, or trust in, depend upon any Creature for Help, in a Time of Trouble, and not to the Lord Jesus Christ, must be a great Evil: But that we may not do so, these Words are laid down as an Encouragement for the People of God to be looking to, trusting in, and have our whole dependance upon the Lord for Help, Strength, Support and Deliverance in every Condition whatsoever.

Therefore it is said, *The Eyes of the Lord run to and fro throughout the whole Earth, &c.* The Eyes of the Lord in this Place, setteth forth the Omniscience of God; as he fills Heaven and Earth, so he sees into all Places of them at once; he sees in the Dark as well as in the Light; Darkness and Light are both alike to him; He sees us when we cannot see him: All things lie open and naked before that God with whom we have to do: he searcheth into the secret Corners of the Heart, nothing can be hid from him; *His Eyelids try the Children of Men.* This is a very aw-

ful and weighty Consideration, and should engage us to be very conscientious in all our Works, Words, Ways and Actions, how we walk and behave ourselves in this World, because the Eye of the Lord is continually upon us. These Words do shew, that the Providence of God is not only extended over all his Creatures, in ordering all Things that shall come to pass in the World; but his Eye is upon, he sees, observes, and takes notice of every Motion in them. This is very plain in that Expression, *The Eyes of the Lord run to and fro throughout the whole Earth*; that is (speaking after the manner of Men) his Eyes are so quick and sharp in seeing, observing, and taking notice of every Thing, that nothing can pass his Observation, from the greatest to the least Thing.

And But that which is most observable is this, That *the Eyes of the Lord are running to and fro throughout the whole Earth, to shew himself strong in the behalf of them, whose Heart is perfect towards him.* Though the Providence of God extends itself over all his Creatures, yet it is particularly fixed over the Saints for their Good, Well-being, and preservation; not only their Bodies, or outward Man, but in special over their Souls. There is a great deal in those Words, *To shew himself strong in the behalf of them, whose Heart is perfect towards him.* By being perfect, in this Place, it must be understood of such that are upright, sincere, and fully gracious. Well, these are the Persons that the Eye of the Lord is upon in particular, to shew himself strong, to help, relieve, succour, protect, defend, and deliver them in what Trial, Trouble, Difficulty, or Distress whatsoever.

Oh,

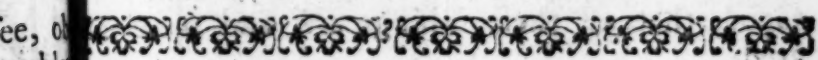
Oh, what a wonderful Consideration of Incouragement is this to the People of God! Will the Lord *Jehovah* shew himself strong for our Help, who is an Omnipotent God, and has all Power in himself to do what he pleaseth in Heaven, Earth, and Hell; who is called *God Almighty*, because there is nothing impossible for him to do. And is this God with all his Power, Love, Grace, Mercy and Goodness, engaged for the Well-fare of his Children, Soul and Body, in Time and in Eternity? Oh, what a wonderful Thing is it! Where is our Faith, that we cannot believe this any more, I mean practically! Could we, or did we believe this, what is it that should make us hang down the Head?

Is the Eye of the Lord upon us to see, observe, and to take notice of our Trials, Troubles, Straits, Wants and Necessities; and his Power, Grace, Mercy and Kindness, engaged for to defend, help, protect, and relieve us? O the what Enemy, Trouble or Danger, can possibly hurt us!

May we but be found such as the Spirit of God doth character those to be, *perfect towards him* that is, to be truly gracious, to walk sincerely and conscientiously before the Lord; then may we expect that he will shew himself strong for our behalf, as it is in the Text, not for our walking, but in our so walking, in *keeping*, said the *Psalmist*, *thy Commands is great Reward*. Then may we expect, and it is our Duty to expect, that the Lord will shew himself, or manifest his Divine Power and Grace, in the destroying of his and our Enemies, whether it be Sin, the World, the Devil or wicked Men, and perfectly compleat our Deliverance.

Oh, what Comfort would this afford the Children of God, could they but exercise more Faith in these Things! Why should we be so much distressed

distressed, because our Enemies have been, and still are plotting our Ruin? They can never effect their Design, as long as the Lord keeps his Eye of special Providence over us: *The Eyes of the Lord are upon the Righteous, and his Ear is open to their Cry.* Neither is there any Danger to fear that he will take his Eye off from watching over his People; nor that it should close by being heavy with watching, as ours are subject to be. No, no, *He that keepeth Israel neither slumbereth nor sleepeth.* Here then is Matter and Ground enough of Encouragement to put our Trust in the Lord at all Times, but especially in Times of Trouble.



The GOODNESS of GOD manifested in providing for the Saints.

P A R T III.

A few brief Hints from some Scriptures that carry in them a Promise of God's gracious Care in providing all necessary Mercies to the Saints, so far as the Lord sees it needful for them in this World; and may, by the People of God in Faith, be pleaded, both for spiritual and temporal Blessings, having Incouragement from the consideration of many Places in the Old and New Testament, where we may find how the Lord hath laid himself under Obligation by Promise to his Children.

Genesis i. 28, 29. *And God blessed them; and God said, Be fruitful and multiply, and replenish the Earth; have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every*

122 *The Goodness of God manifested*

every living thing that is upon the Earth. And God said, Behold, I have given you every Herb bearing Seed, which is upon the Face of all the Earth, &c.

That which I observe as an Encouragement unto our Faith from these Words is this, That if God, out of his mere Mercy, took such Care of Man before he was created, as to create the Heavens, Earth, and Sea, and to furnish them with all Things needful, both for Necessity and Delight; and when he was created, to give him a Right of Ruling and Enjoying of them, much more have we cause to believe, that the Lord will take care of and provide for his own Children that are in being, while in the World. Whereas it was for his own Glory, and their Good, that all these Things are and were created.

Gen. iii. 21. Unto Adam also, and to his Wife did the Lord God make Coats of Skins, and cloath them. Now I cannot but observe from these Words as an Encouragement for the People of God, to believe that he will take care both to cloath and feed, not only their Souls, but Bodies too: For if the Lord was pleased, from his own Grace, to take such Notice and Care of sinful Man, who is fallen, as not only to promise a Saviour, Jesus Christ, in the Seed of the Woman, for their eternal well-being, but should slay these Beasts, and take their Skins to make them Coats to cloath their naked Bodies; which was a glorious Type of the Death and Sacrifice of Christ for our Sins, that so we might be fed with his Flesh, and cloathed with his Righteousness: O! sure he will still take the same Care of his Children now, to feed, cloath and provide for them, both for the spiritual, eternal, and temporal Good.

Gen. vii. 1. And the Lord said unto Noah, Come thou, and all thy House, into the Ark, and take of every clean Beast by seven, and others by two, Male and Female, into the Ark with you, to keep a Seed alive on the Earth. Here I observe, That if the Lord did take such Care of *Noah's* Family, which had one wicked *Ham* with him, to preserve him, and feed him, with all other Creatures, clean and unclean, to replenish the new World again: Oh, surely he will not be forgetful of his own Children, both to preserve them, and to feed them.

Gen. viii. 22. While the Earth remaineth, Seed-time and Harvest, Cold and Heat shall not cease, &c. Oh, what a wonderful Promise of Care and Preservation hath the Lord laid himself under; not only to the World in general, but unto his own People in particular; for if the Lord hath promised, as here he hath, to keep, preserve, and provide for the World, in giving and continuing such suitable Seasons, how much more will he preserve and provide for his Children in the World, to whom the Promise does chiefly belong, and for whose sake the World does continue? Besides those innumerable Promises that are contained in God's Word, which respect the Body as well as the Soul, for Godliness comprehends both: That Word in the second of *Samuel*, xxiii. 5. *Although my House be not so with God, yet hath he made with me an everlasting Covenant, ordered in all Things, and sure, for this is all my Salvation, &c.* These Words comprehend the whole Covenant of Grace made with Christ, and his Elect in him, of whom *David* was a Type. But that which I take Notice of, is that great Word *All; Well ordered in all Things and sure*; which to me comprehends not only all spiritual Blessings in Christ to the Chosen of God, but it comprehends all temporal

Mercies for the Body. The Word All takes in both ; for if the greater Mercy is but promised, it is certain the lesser is included. That which makes me take so much Notice of these Things, is the great Trials that the People of God do in this Day meet with in the World: Truly it is my Thoughts, that the People of God in general never were so put to it ; how, and what they must do to live in the World, as they are at this Day? In the Primitive Times there was a Cry, *What must I do to be saved?* now the Cry is, *What must I do to live in the World?* How must I do to provide for my Family, that my Children may have Bread? This is ready to get too often uppermost in the Thoughts of many of God's dear Children this Day. Indeed I cannot but look upon this World to be in a deep Consumption. The Consumption decreed is gone forth in Righteousness, as the Prophet *Isaiah* hath foretold ; a Consumption upon the whole World, upon all Nations, upon all Persons, Trades and Busineses ; so that almost all Sorts of Persons are in more than ordinary Desires how to live and go on in the World ; but the poor Saints seem to have the greatest share in these Troubles ; therefore I look upon it that God is now about to bring his People to a greater Trial of their Faith, with respect to their Bodies as well as their Souls, that there may be a greater Use made of those Promises (which contain these outward Mercies in them) than hath been made Use of in Ages past ; for we may remember something of this in our Experience, that we should believe, and trust in God for our Souls, more than we could believe, and trust in him for our Bodies ; but God is now more especially about to bring us to believe, and trust in him for both : Godliness, or the Covenant of Grace, having the Promise of both,

the sure Ground of our Faith. But to return again to the Covenant; What a Word is it, a sure, firm, everlasting Covenant, ordered by the infinite Wisdom, Grace, Mercy, Love, and Goodness of God; yea, all his Attributes are concern'd therein; his Power, Justice, Faithfulness, &c. order'd in all Things. This Word, all Things, is large, it takes in Heaven and Earth, Soul and Body, this Life, and that which is to come; the Mercies and Comforts of both. Oh! the Lord give me, and my poor Family, Faith and Propriety in it, and we shall not want any good Thing?

Gen. xiii. 2. And Abraham was Rich in Cattle, in Silver and Gold. For which I observe, 1st. That some of God's Children are Rich in this World. 2^{dly}, I observe, That if some of God's Children be Rich in this World, then may we believe that others of his Children shall not be so Poor, but that they shall have, not only what God sees good for them; but they shall have what is needful: For though God may in this Respect, as well as in others, do what he will with his own, in giving some more, and some less of these Things, yet we may safely conclude, that he will not leave his Children quite destitute of these, but that they shall have what is sufficient to carry them through; and more, I believe, we should have, had we but Faith to believe, and depend upon, his Faithfulness and All-sufficiency in his Covenant and Promise.

Gen. xv. 1. The Lord appeared to Abraham in a Vision, saying, Fear not, I am thy Shield, and exceeding great Reward. Abraham was called to leave his own People, Kindred, and Country, to travel in a strange Land, as a Stranger and Pilgrim, not knowing whither he went. Now, though this seem'd a little harsh at the first sight,

126 *The Goodness of God manifested*

yet here was Ground enough for his Faith, in these Words, *I am thy Shield? and thy exceeding great Reward.* Oh! what is there comprehended in these Words, *I am thy Shield*; What, God to be a Shield to us, to defend and protect us? Who then can hurt us? And not only so, *but thy exceeding great Reward.* Oh! what is this Reward? Why, it is God, and Christ in Covenant to be ours for ever and ever; and is this to be limited only to the Soul, or to the Body? No verily, but to both. Is it to be a Reward only in Heaven? No verily, but on the Earth too. But it may be objected, this Promise was made only to *Abraham*; but I dare be bold to say, that it was not only to *Abraham*, but to all his spiritual Seed; to all that have the Faith of *Abraham*; to all that are born from above, and begotten by the same Spirit as *Abraham* was; for, as it is said, if ye be Christ's, then are ye *Abraham's* Seed, and Heirs according to the Promise. This Promise is one of the Blessings of *Abraham* that is come upon the Gentiles; and therefore it belongs to us if we belong to Christ; for all the Promises, both spiritual and temporal, are *Yea and Amen in Christ Jesus*: They be sure and certain to us in Christ.

Gen. xvii. 1. The Lord appeared to Abraham, and said unto him, I am the Almighty God, walk before me and be thou perfect. That which I observe in this Word is, that the Consideration of the Infinite, Almighty, and Incomprehensible Nature and Being of God, should be to us, as it was to *Abraham*, a Motive to be sincere, to walk before him, and to follow him in all his Ways, Ordinances, and Appointments. 2dly, It will be a sufficient Reward, as an Inducement to follow the Lord; to consider that he is Almighty, Omnipotent, and All-sufficient, and hath all Power in Heaven and in Earth, to help us, to deliver us

to provide for us, and to supply all our Wants, be they what they will, &c.

Gen. xxviii. 20. And Jacob vowed a Vow, saying, If God will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on, &c. then God shall be my God. 1st. Here I observe, that *Jacob* desires no great Thing, but just what is necessary for Life. 2^{dly}, That *Jacob* looks for these necessary Mercies to be from the Lord, as well as spiritual. 3^{dly}, That then God should be his God, &c. that is, then will openly own, and profess this God, who takes Care of, and provides for my Soul and Body, to be my God. He will, as if *Jacob* had said, openly and visibly appear to be my God, in taking Care of and providing for me: And indeed, Faith in our Interest, and Relation to God as our God, gives us Ground for our Faith to believe our Interest in all other Mercies.

Gen. xxiv. 40. And he said, the Lord will send his Angel with thee, and prosper thy way, &c. Hence I observe, First, *Abraham's* Faith, not only for himself, but for his Issue; not only upon the Account of the Well-being of his Soul, but of their Bodies; not only their Happiness in the World to come, but their Happiness and Comfort in this. 2^{dly}, That it is the Duty of the Children of God to marry in the Lord, and to beg of God that this may be directed by him. 3^{dly}, That a good Wife, yea, and good Children too, is of, and from the Lord. 4^{thly}, I observe the Care of God's Providence in the ordering of these Things. 5^{thly}, That Angels are made Use of as secret Instruments in God's Hands, to go along with, preserve, protect, and prosper, in the Way that God shall direct them to. 6^{thly}, If the Care and Providence of God be so far extended over his People, as here we see it was, for the providing

128 *The Goodness of God manifested*

providing a good Wife for *Isaac*, *Abraham's* Son, then have we much more Ground to believe the Care and Providence of God over his Children, in the providing needful and necessary Mercies for this Life.

Gen. xxxii. 12. And thou saidst, I will surely do thee good, &c. I observe, *First*, That this Promise of God to *Jacob*, is applicable to every Child of God, and therefore to me and mine, if we belong to Christ, because, *All the Promises of God are Yea and Amen in Christ Jesus.* *2dly*, That God brings his Children oftentimes on purpose into Straits, Troubles, and Difficulties, that there may be a Necessity of pleading, and putting the Promises in Suit, as here it was with *Jacob*, that had not made use of this Promise, as we can find, for many Years, until now, that Necessity brought him to it; then he cries and prays all the Night, and pleads the Promise; didst thou not say thou wilt surely do me good? Again, I observe, *First*, The Security of what is promised from the Faithfulness of him that hath promised. *2dly*, The Person to whom the Promise was made, to me, saith *Jacob*, which shews the particular Application, and Propriety that every Child of God should make of the Promises to himself. *3dly*, The Matter, and that is, that the Lord would do him good; which good, is a temporal as well as a spiritual Good; to the Body as well as to the Soul, as here it was with *Jacob*.

Gen. xxxiii. 11.—God hath dealt graciously with me; and because I have all; so it is said to be in the Original. Esau said he had enough, that is more than many of our Worldlings can say, because they think they never have enough. But Jacob had not only enough of these Things, but he had all; why? because he had God, Christ,

the

the Spirit, Earth, Heaven, and eternal Glory; and so may every true Believer say that has God to be his God in Covenant; he may truly say with *Jacob*, I have all; and when Faith is in Exercise, they can say so; God is mine, Christ is mine, the Spirit is mine, Righteousness and Justification are mine, Peace, Pardon, Redemption, Reconciliation are mine; Adoption, Sanctification, and Glorification are mine; Earth, Heaven, and the Enjoyment of God in eternal Glory are mine: All this, and infinitely more than can be expressed, may a Child of God say, is mine; because God in Christ, as a God in Covenant, is all, and every thing to a Believer, both in this Life, and that which is to come. Oh! that we had but Faith in this, what Comfort would it afford to a believing Soul?

Gen. xli. 39, 40, &c. Thou shalt be over my House, and according unto thy Word shall my People be, &c. Hence I would take Notice of the wonderful Care and Providence of God, not only to all his Creatures in general, but in especial to his own People. That here should be such Provision made so long before, to sustain them in so sore a Time of Famine as this was to be: God pitches upon *Joseph*, and indues him with Wisdom, to be the Instrument in his Hands, not only to keep *Egypt* from perishing, but chiefly for the Support of the Children of God. From whence I observe, if God take such Care in his Providence so long before for others, that they should not famish, much more doth he, and will he take Care of his own People in such a Time, when this was chiefly for their Sakes.

Exod. i. 21. It came to pass, because the Midwives feared God, that he made them Houses, &c. Here I observe, that *First*, The Midwives were such that feared God more than Man, in not regard-

130 *The Goodness of God manifested*

ing the King's Command, but saved the Hebrew Children alive, &c. *2dly*, I observe, That the Hearts of all are in God's Hand, who does, and can, and will turn them how and which Way he pleases. *3dly*, The Care that God did take over these Midwives, in providing Houses for them; by which is meant, that either God did so bless them, and provide Habitations here, or did record them into the Number of God's Children, by being put into the House of God. Or, *Lastly*, The Lord did provide Houses, or Places of Safety for them, that they might not only be provided for, but secured from the Rage of the King. And shall we doubt that God will not extend the same Care and the Protection of his divine Providence over his Children now, as then; sure he will, he being the same God still, Yesterday, to Day, and for ever; and we having his Word, Covenant, and Promise for it, as the Bottom and Foundation of our Faith, &c.

Deut. xv. 11. For the Poor shall never cease out of the Land, &c. Here I observe, *1st*. That God has, and always had a poor People in the World. *2dly*, The Care that God takes of his Poor in this Chapter, and indeed throughout the whole *Jewish* Church, as might be shewed from many Places. And seeing it is the Will of God, that there should be a poor People still, under the New Testament Times, shall we not believe that the Care of God is, and will be as great over his poor Children now, in the Gospel-Day, as it was then? Surely here is Ground enough for our Faith, seeing that we have so many Promises, and Discoveries of God's Love made known to us in the Word of his Grace. And, *Lastly*, Here is a wonderful Example of Charity to the People of God, that the Lord hath blessed with these Things, for which End it was that the Lord be-
stowed

flowed this World upon them, that they might bestow something upon those his Children that stand in need.

Deut. xxvii. This Chapter consists in many, and variety of Blessings to the People of God, to those that walked in the Commandments of the Lord; which Blessings are chiefly in Temporal Things, tho' spiritual are included, and couch'd in them, and shadowed out by them: But chiefly respecting these outward Mercies to the *Jewish* Church, which are not without some Use to the Churches of the *Gentiles* in this Gospel-Day: For if the Lord gave both the Mercies of the upper and nether Springs unto his People of old, will he not give the Mercies of Heaven and Earth now? when his Love, Bowels and Mercy to his Children are the same; and Godliness under the Gospel, as well as under the Time of the Law, hath the Promise of both; which Promise is the Promise of God's Mercy to his People, relating to Soul and Body, to the Comfort of this Life, and the Happiness of that which is to come; and therefore here is Encouragement, and Ground for our Faith to set footing upon, and believe that the Lord will take Care of us. The Mercies to the People of God under the Gospel not being less, but much greater than they were to them under the Law; only there is this difference, that our Mercies under the Gospel consist chiefly in spiritual Things, not excluding, but including Temporals. What hinders us then from being baptized in the Faith of God's taking Care of us, and providing for us? Seeing here is so much Water of Encouragement, (alluding to the Saying of the Eunuch) to wet the Promises of God unto all them that believe in him, and walk with him.

132 *The Goodness of God manifested*

Psal. xxxvii. 25. I was young, saith David, and now am old, yet have I not seen the Righteous forsaken, nor his Seed begging Bread. This David notes as his own Experience, he having never seen it in the Observation that he had made, it being such a Thing that is very rare to be seen. 2dly, Tho' it be possible, as in our distressing Times it has been seen, that the Righteous, or their godly Seed, upon some Occasions, may beg their Bread, yet they are not, nor never shall be forsaken: So that now we may say, as an Observation in our Experience, that we never saw the Righteous forsaken, nor any of their godly Seed, tho' begging Bread; or they are not forsaken in begging Bread. Now if the Righteous are not forsaken, though they may be brought very low as to this World, yea, this is some Comfort, and the greatest of all Comforts, that the Lord will never leave us nor forsake us. Again, we may observe in our Experience, and be bold to say, that we have not seen the Righteous forsaken, nor his Seed begging Bread: That is, we never saw them brought so low as to be Vagabonds, or destitute of all Help; but that the Lord in the lowest Estate they have been in, hath taken Care of them, and provided some Way or other for them.

Gen. xxiii. 8. God will provide himself a Lamb for a Burnt-Offering. These Words have been of Use to me, That as the Lord did provide in such a Time of need, a Lamb for an Offering, that Isaac might go free, in which Isaac was a Type of the Elect; and that by the Lamb caught in the Thicket, and offered in his stead, he might escape; so the Lamb was a Type of Christ, who was caught in the Thicket of God's Decree to be offered in our Room, Place, and Stead, that the Elect of God might be free and escape. From

hence
Love
Lam
in S
we
to c
and
Lord
cies
his i
of M
with
for u
the S
own
not n
Ju
with
only l
a Ty
ing l
Christ
witing
lodge
but C
to him
of U
et all
speaks
who e
all ou
and b
Heave
to sup
And r
will su
My Ga
ing to
hence

hence I gather, that if God out of his wonderful Love did provide himself a Lamb; to wit, the Lamb of God, even his own Son, to be offered up in Sacrifice to appease his Wrath for our Sins, that we might be delivered from Sin, Hell, and Wrath to come, how much more then may we believe, and what Ground is there for our Faith, that the Lord will provide for his Children all other Mercies that he sees we have need of? If God, out of his infinite Love, did not with-hold the greatest of Mercies, which was his Son, sure he will not with-hold the lesser Mercies, which are needful for us in this World! Thus the Apostle argues in the 8th of the Romans, *That if God spared not his own Son but delivered him up for us all, how will he not with him freely give us all Things.*

Judg. xix. 20. And the old Man said, Peace be with thee, howsoever, let all your Wants lie upon me, only lodge not in the Street. Sure, this Man was a Type of Christ in these Words. *First*, his speaking Peace to these distressed Creatures; so did Christ to his distressed Children. *2dly*, In his inviting them to come into his House, and not to lodge in the Street. What may this hold forth, but Christ's free Invitation to poor Sinners to come to him, and not to lodge, or abide, in the Streets of Unbelief? *3dly*, His encouraging of them to let all their Wants lie upon him. Sure in this he speaks in the Language of Christ to his Children, who exhorts us to cast our Burden, our Care, and all our Wants upon him, *because he careth for us, and because he hath all Fulness*; the Treasures of Heaven and Earth in himself, infinitely enough to supply all our Wants, be they what they will: And not only so, but he hath promised that he will supply all our Needs, according to those Words, *My God shall supply all your Wants cut of, or according to, his Riches in Glory, by Jesus Christ.* Oh!

M

what

134 *The Goodness of God manifested*

what Words are these, could we but more believe them, and mix faith in them? How would this lift up the Head of the Soul above all its Troubles, &c.

Psalm xxxiv. 9. O fear the Lord, ye his Saints, for there is no Want to them that fear him, &c. O! how full are these Words to them that fear the Lord? *They shall not want*: That is, the Lord will not suffer those that fear him, to want what he sees needful for them, what shall be for their good; and sure this takes in temporal as well as spiritual Mercies; as farther appears in the 10th Verse, *The young Lions do lack, and suffer Hunger, but they that seek the Lord shall not want any good Thing.* O! What Promise can be fuller than this is? How full, how free, how absolute, and how suitable to every Condition? The Lord takes Care, and extends his Providence over all his Creatures; he feeds the young Ravens; he opens his Hands, and satisfieth every living Thing. Yet that which is observable is this, That the young Lions may suffer Hunger; they may sometime lack, notwithstanding they be such ravenous Beasts of Prey; whereas the Providence of God is the more seen in feeding the young Ravens that are not able to help themselves when they are forsaken by the old ones, as it is recorded they be, before they can help themselves; then the Lord does feed them, and provides for them. Will not the Lord much more take Care of, and provide for his poor and helpless Children? Again, another Thing there is to be observed, and that is, That though the young Lions may lack and suffer Hunger, intimating it as a Thing more rare, and not so common, for such devouring Creatures to lack, and suffer Hunger; yet sometimes it so falls out that they do. But then though this may be, the Comfort that this affords

to the Children of God is, that the other shall not be ; that is, whatever the young Lions, or the young Ravens may suffer, yet *they that seek the Lord shall not want any good thing.* It is a very full and positive Promise ; the Well is deep, and we have nothing to draw with, unless the Lord give us the hand of Faith, that we may let down our empty Buckets into these deep Wells of Salvation, and draw out of this Fountain of divine Promises, the Blessing of every Grace, and Mercy for Soul and Body, to the Supplies of all our Wants, they both being comprehended in the Promises. O Lord, increase our Faith !

Psalm lxxxiv. 11. The Lord is a Sun and Shield ; the Lord will give Grace and Glory ; no good Thing will be with-held from them that walk uprightly. This is much like the former Promise, only this is added, that the Lord is a Sun to enlighten, warm, and comfort the Soul ; a Shield to defend and protect it from all its Enemies ; and that the Lord will give Grace and Glory ; Grace here, and Glory hereafter, Grace being but the Earnest of Glory : To which is added, and *no good Thing will be with-held from them that walk uprightly*, that have their Conversation according to the Rule of the Gospel. This Promise of wanting no good Thing, is to them that fear the Lord. In the other Words it is, *That the Lord will with-hold no good Thing from them.* Oh ! the Tongue of Men, or Angels, cannot sound the depth of these Words, *No good Thing.* This Good that shall not be with-held, is very large and comprehensive ; it takes in all the Good that is to be communicated from the eternal Deity ; all the Good that is to be enjoyed in the eternal Fountain of Goodness ; all the Good that flows from God, and is to be enjoyed in God ; all the Good that is to be enjoyed in this Life, and in the Life

to come: All the Good that relates to the Soul and to the Body; the Mercies of the Throne, and the Mercies of the Foot-stool; of the Upper and the Nether Springs; all the Good that takes in Time and Eternity to enjoy it in; all the Good that comprehends Grace and Glory; this the Lord will not with-hold; though he could have with-held it, yet he will not with-hold it; and if he will not with-hold no good Thing from us, Men nor Devils shall not with-hold them: What shall hinder it then? Nothing but Unbelief can hinder us now; but that shall not hinder us when we come to Heaven; Yea, nothing shall hinder us from the Enjoyment of the Good promised now, when Faith is in Exercise, because the Promise is absolute, *and God is not a Man that he should lie, nor the Son of Man that he should repent*: What he hath said he will do it, *because he is a God keeping Covenant*. Therefore, Oh! what Ground is here for Faith to believe, that the Lord will not with-hold any good Thing from us. Oh! that our Conversation may appear to be such as the Promise does belong unto.

Our dear Lord bids us to pray unto God, as *Our Father*, Mat. vi. ix. Now, if God stands related to us as a Father, and we to him as Children, what Encouragement then is this unto Faith to believe, that God, who has the Love, Pity, and Bowels of a Father, will take Care of his Children, to provide what he sees they stand in need of, both for their Souls and Bodies. Again, in this Prayer he bids us to *pray for our daily Bread*, which shews us three or four Things; *First*, That we have need of daily Bread. *2dly*, That we have need of daily asking. *3dly*, That daily Bread takes in daily Necessaries, it comprehends all Things that we daily, that is, continually stand in need of both for Soul and Body. *4thly*, It shews

th
hi
ou
Lo
ash
in
W
ple
Fa
to
up
hov
yeu
you
is a
and
prom
put
ven
it, I
said
Chi
bly
red
Love
passi
earth
ment
neith
nor
The
severa
ther,
our F
Thing
Ma
Verse
poor

the daily Care that God, as a Father, has over his Children, only he will be inquired of: It is our Duty to ask of him; and those Words of our Lord, *Mat. vii. 9.* are of great weight; *If a Child ask Bread of his Father, will he give him a Stone, &c.* in which Words our blessed Lord puts as it were Words in our Mouth, or an Argument for us to plead with him; which is this, That if earthly Fathers, from natural Affections which they have to their Children, are drawn forth, and prevail'd upon to give good Things when they ask them, how much more shall your heavenly Father give you the Holy Spirit, as it is in one Place; or give you good Things, as it is in another Place; which is all one, only to shew the Greatness, the Largeness and Incomprehensiveness of those good Things promised. Now this is the Argument our Lord puts in our Mouth; *how much more shall your heavenly Father.* That Word hath a great Sound in it, *How much more*; as if our Lord should have said, There is no earthly Father, let him love his Children in the highest Degree of Love that possibly he can love them with, that is, to be compared to the Love of your heavenly Father, his Love, his Bowels, his Pity, and tender Compassions, do infinitely exceed the Bowels of an earthly Father; and if it be so, what Encouragement then is this for our Faith, because here is neither Love, nor Bowels wanting to pity us, nor Strength or Power wanting to help us? The Words carry in them such a positive Asseveration (*how much more shall your heavenly Father, &c.*) which is an unmoveable Foundation for our Faith to believe, that he will give those good Things unto us which he hath promised.

Mat. vi. beginning at 25, and so on to the 34th Verse, is of wonderful Encouragement unto a poor Child of God. *First, We are exhorted a-*

138 *The Goodness of God manifested*

gainst an immoderate Care, either for our Life, *what we shall eat*; or for our Body, *what we shall put on*: And the Reason is given, *because your Life is more than Meat, and Body more than Raiment*. From whence we have an Argument for our Faith to believe, that if God hath taken such Care, and shewed his Love, in giving the greater, which is our Lives, how much more will he give us Meat for the Substance of our Lives? Having given us our Bodies, how much more will he give us Raiment to clothe our Bodies, which is but the lesser Mercy? Again, here is another Argument taken from the Fowls, that have no Barn, nor Store-house, that do not Sow nor Reap, yet God takes care of them, feeds them, and provides for them. Another Argument from the Lilies of the Field, that do not Spin, nor Toil, and yet *Solomon in all his Glory was not arrayed like one of these*. Now, if God so clothe the Field with Beauty and Glory, which is but for a Time, and for the Use of Man too; if he extends his Care and Providence over these mean Creatures, as to feed the Fowls of the Air, and the young Ravens when they cry, as the Psalmist hath it, how much more then will God, that is, our God and Father in Covenant, through Christ, feed, clothe, take Care of, and provide for his dear Children? Nay, we have not only Encouragement for our Faith from these Things, but the Word of his own Promise, who bids us, *First seek the Kingdom of God, and his Righteousness*, as our first and chief Concern, to see that we have an Interest in that, and then we may believe, as he hath promised, that all other Things shall be added unto us in the Way of his Providence. But least such an unbelieving Thought should arise in any of us, Whether the Lord be thoroughly sensible of, or takes notice of our Wants, it is

added.

added, to remove these unbelieving Thoughts and Cares, That our heavenly Father sees and knows that we have need of these Things. And if it be so then, that he knows and sees what we want, O! what a cursed Sin 'is Unbelief, that ever we should retain a doubtful Thought of God's Care and Providence over us. Does our heavenly Father know our Wants? Yea, better than we do our selves. Has our heavenly Father a Power and Sufficiency to supply our Wants? Yea, infinitely enough, for he fills Heaven and Earth. But hath he so much Love, as to be at this Care to provide for us, and to supply us when he sees we stand in need? Yea, his Love is so great, that Men nor Angels cannot conceive the Greatness of it. His Love was so great, as that he gave the greatest of Gifts, which was his own Son. Where is there Room then, so much as to question his Love, in giving of us these lesser Mercies! Oh! that ever we should doubt of his Love, when his Love is so much to all his Creatures, as that he takes care of, and provides for them; much more then will he open his Hand, or rather his Barns, in satisfying his poor Children. O Lord! give me Faith that I may believe, and never doubt of thy Promise more.

Psalm cxxxii. 15. I will abundantly bless her Provision: I will satisfy her Poor with Bread? Oh! what a Promise is this? Who is it that makes it? It is the Lord, that is and will be faithful to his Promise. *1st*, It is to the Church in general. *2^{dly}*, To every Child of God in particular. *3^{dly}*, What does the Promise contain? Provision, and that with a Blessing, which is repeated again with this Addition, *I will satisfy her Poor with Bread.* Now this Promise takes in Provision for the Soul and Body. Besides, we see how plain it is expressed

140 *The Goodness of God manifested*

pressed in these Words, *I will satisfy her Poor.* It is a Promise in special to the poor Saints, that they shall be *satisfied with Bread.* Bread comprehends all needful Things. Now, if God will bless the Provision of his Children, as he hath promised, he will then send his Blessing upon what they have, be it never so little, be it never so mean, it shall satisfy them; they shall be satisfied with it, *For he will satisfy her Poor with Bread.* The Lord increase our Faith in this Promise: Here is Food for Faith.

Prov. x. 3. The Lord will not suffer the Soul of the Righteous to famish. The Soul is sometimes taken for the Spirit, sometimes for the whole Person, sometimes for both; and in these Words it may be so taken. The Words contain a gracious Promise. It is made to the Righteous; the Promise is, that they shall not famish; that is, they shall not be left quite destitute of some Relief in a Time of Famine; why so? Because the Lord hath laid himself under a Promise to the contrary. This is an Encouragement for Faith. This is further express'd in *Psal. xxxiii. 19. Behold the Eye of the Lord is upon them that hope in his Mercy.* For what End? why, to keep them alive in Famine. From whence we may observe, 1st. That by the Eye of the Lord is not meant the Eye of his Omnipresence, that sees and knows all Things, but the Eye of his special Providence, that is over, and takes Care of them that hope in his Mercy. 2^{dly}, The Promise, however it may fare with others, they, that is, the People of God to whom the Promise belongs, shall be kept alive in Famine. And again, not only kept alive, but they shall be satisfied; as it is in *Psal. xxxvii. 19.* the Promise contains thus much, that he will take Care of them, provide for them, and satisfy them. There being many other Promises of the

like

like Nature in God's Word ; and not only so, we have not only Promises, but Precedents, as in the Case of *Elijah*, and the Widow of *Zarephath*, in the First of *Kings*, xvii. 4. where the Lord commanded the Ravens to feed him ; those that are the most unnatural Creatures in the World to their own Kind, yet these the Lord makes Use of to feed the Prophet, and to bring him Bread and Flesh in the Morning, and Bread and Flesh in the Evening, and he drank of the Brook : This the Lord could have continued all the Time of the Famine, if it had pleased him : But there was a poor Widow and her Son, that were near upon the Point of being starved ; a little Meal in the Barrel, a little Oil in the Cruise, enough to make one Meal, and then die ; for they could see no possibility of having any more, therefore they expected no other, but when they had eaten that, then die they must. But Oh ! see here the wonderful Care, and the tender Mercies of a gracious God, that never leaves those that trust in him, or hope in his Mercy, as here we see when the poor Soul has had its Faith tried so long, and is ready to give up all Hopes, then the Lord appears ; then in the Mount it is seen ; then is the Time for God to work, to make his Power and his Mercy known. Now the Prophet must be sent to this poor (but without doubt a godly Widow) that she, her Son, and the Prophet, might by a miraculous increase of the Meal in the Barrel, and the Oil in the Cruise, be both fed and satisfied, during the Time of the Famine. Oh ! what an Instance of God's Love, Power, Mercy and Kindness, is here ? Oh ! what an Encouragement for Faith, what an inducement for us to believe, in whatever Strait or Difficulty the Lord may in his Providence exercise us with ? Oh ! that we could mount up our Faith.

142 *The Goodness of God manifested*

Faith in this Day of Straits and Trials, seeing we have such Promises, and such Precedents before us. *2dly.* Seeing that we have the same Relation to God in Covenant as they. Seeing that God in Christ, where our Relation stands, is the same in his Love, his Covenant and Promises, as he was then. We may take Notice from this, that the dear Saints and Children of God are not exempted from Straits, Trials, and Troubles in this World, no more than others; nay, they have the greatest Part in them; but then here is one Mercy, that the Lord will not leave us in them, but will support us, and in his Time he will deliver us out of them. I may be bold, and confident in this very Thing, that could we but believe, and plead the Promise in Faith, let our Straits, Trials, or Troubles, be what they will, we should certainly be relieved from them, and delivered out of them, *For God is faithful that hath promised.*

Jer. xxxii. 38, 39, 40, 41. And they shall be my People, and I will be their God. And I will give them one Heart, and one Way, that they may fear me for ever, for the good of them, and of their Children after them. And I will make an Everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my Fear in their Hearts, that they shall not depart from me. Yea, I will rejoice over them, to do them good, and I will plant them in this Land assuredly, with my whole Heart, and with my whole Soul. Here we have, *First,* God's Covenant of Grace to his Elect, with this Promise, which is absolute, *I will be their God, and they shall be my People.* Which Covenant, as to the Nature of it, is unalterable; as to the Extent of it, it is very comprehensive, as taking in the whole, and every one of those Blessings that God, out of his infinite Love to us in Christ, has, does, or will bestow

bestow upon the Elect in Time, and in Eternity, relating either to the Soul or Body. They are all comprised in this Covenant, as appears in the Verse following, *I will give them one Heart, and one Way.* Oh! what a Promise is this of a God in Covenant; here will be the *Unity of the Spirit in the Bonds of Peace*; that they may, or they shall fear me? how long; for a Time? nay, but for ever! To what End? [*God's Glory in the first Place*, though that is not expressed, yet it is included] 2dly. For our good; for the good of them.

I observe here, that God's Eye seems to be so fixed upon the Good of his People in this Covenant, as if his whole Heart and Mind had been taken up about this only; and is this all? no, but he goes further, *and of their Children after them.* Oh! the infinite greatness of God's Love to us in this Covenant, as to take in our Children; that he should express his Love to us and our Children; that the Promise of eternal Grace, in this glorious Covenant, should run not only to us, but to our Children. It is an affecting Consideration to us, and that which gives me some Ground of encouragement both to hope and believe, that these great Blessings of the Covenant do belong not only to me, but to my Children, there being many Promises of the like Nature in the Word of God. Upon which Ground I would have been of the Mind of our Brethren that do so strenuously contend for Infant Baptism; could I but see the least appearance of a Command, or the least appearance of an Example in the whole New Testament; but alas! there is not the least appearance of either that I can see, to be the command of Christ, or Practice of the Apostles in the Primitive Church. But what then, shall I therefore doubt whether my Children are in the Cove-

144 *The Goodness of God manifested*

Covenant, or no? God forbid, I dare not doubt it, when there are so many Promises made to them, and when we see so evidently that the Line of Election does chiefly run among them; but yet from all these encouraging Considerations, I cannot see it my Duty, if I could believe that all my Children were in the Covenant of Grace; could I believe this, I say, never so much, without any doubt or hesitation, yet I cannot see it is my Duty to apply the Ordinance of Baptism to them, until there be an open, visible Profession of their Faith in him; because, as was before hinted, there is not the least Command that it should be so, nor the least Example that it ever was so; and because, *whatever is not of Faith is Sin*, &c. But to return again unto these sweet and gracious Promises, it followeth, *And I will make an everlasting Covenant with them*. This Covenant took Date in Eternity, though it may be said to be made with us, when the eternal Blessings of the Covenant are convey'd and apply'd to us; but it was first made with Christ, and us in him, from Eternity, and therefore called an everlasting Covenant. The Promise continues, *And I will not turn from them to do them good*: That is, as I humbly conceive, he will never cease from doing them good. *And I will put my Fear in their Hearts*. This is not a slavish, but a holy, godly Fear, which is promised to us in the Covenant: And what follows, *And they shall not depart from me*. Though our own wicked Hearts, Sin, Flesh, World, and Devils, would fain part us from God, if possible, yet here is our Mercy, that the Bond of this eternal Covenant tye us so fast unto God in Christ, as that we shall never, never depart from him. And in the 4th Verse, *I will reveal myself to them to do them good*: That is, The Lord rejoices, and takes delight in doing of his Children

good; and this is not done in Shew, or in Pre-
tence, but with his whole Heart, as it is exprest,
*I will plant them in this Land assuredly, with my
whole Heart, and with my whole Soul, &c.* I know
that these Promises have a peculiar Respect to the
Glory of *Zion* in the latter Days, in the Glorious
Conversion of the *Jews*, the Re-union of *Jews*
and *Gentiles* into one Church, and Nation, and
Kingdom, in the Blessed Appearance of our Lord
Jesus Christ, &c. Yet what is here promised is
very applicable to the Benefit of the Church of
Christ in the Gospel-Day, and so consequently
for the Benefit of every particular Soul that is re-
lated to God in Covenant, that is a Believer in
Christ Jesus. Is it so then, that this Great and
Gracious God, is our God, in Covenant with
our Children, and that he will give us *one Heart
and one Way*; and that he will put his Fear in us for
ever, for the good of us and our Children, and
will not turn from us to do us good, and will not de-
part from us, but will rejoyce in us, and over us,
to do us good? This Promise of doing us good is
three Times here promised, and that with assu-
redness of having his whole Heart, and his whole
Soul in it. Surely all these Promises, though
they chiefly respect spiritual Blessings, yet they
do also contain in them temporal Mercies, as has
been before hinted. Oh! what Encouragement
is here then for our Faith? what Encouragement
is here for us to believe, where there is so many
great, sweet, gracious, precious, suitable, and re-
peated Promises, and that from such a God that
cannot lie, that cannot break Promises, that can-
not go from his Word, that cannot deny himself,
that cannot change, nor repent, in his Love, in
his Covenant, nor Promise? Oh Lord! help us
to believe thy Word, thy Covenant, thy Pro-
mise is a sure, firm, unmoveable Rock, and
N. Foundation

Foundation for our Faith, that we shall not want any good Thing, &c.

Jer. xlix. 11. Leave thy fatherless Children, I will preserve them alive; and let thy Widows trust in me. These Words are an Exhortation, with a Promise contained in them. *First*, It is the Lord that lays down this Exhortation by the Prophet in the Words, and therefore we should take the more diligent Notice of it. *2dly*. The Persons principally concerned in the Exhortation, and they are the Fatherless and Widows. *3dly*. The Exhortation it self, and that is, for the fatherless Children to be left with the Lord. *4thly*. For the Widows to trust in him.

The Promise in these Words, in reference to the fatherless Children, is, that the Lord will *preserve them alive*. And what must the Widows trust in him for, not only with respect to their Children, but in reference to themselves, that the Lord will take care of them also. Oh! what a Word is this for our Encouragement, not only for our selves, but for our Children too? Oh wonderful Grace, and Condescension in the Great Jehovah! Does the Lord stoop down so low, as to take Notice of our poor fatherless Children, to lay himself under an Obligation by Promise to take care of them, to preserve them, and keep them alive? Yea, he does, the Truth of this appears very full in the Text. The Lord takes Care, and provides for all his Creatures; he opens his Hand, and satisfies every little Thing, and therefore certainly he will take Care of, and provide what he sees needful for his People. But here is a particular Promise, that the Lord will take Care of, and preserve the poor and fatherless Children, as we may see in many other Places what Care the Lord takes of them. *Exod. xxi. 22. Te shall not, saith God, afflict any Widow, fatherless*

fatherless Child. The same we read in the 7th of *Zech. v. 10.* *And Oppress not the Widow nor the Fatherless.* And in the 10th Psalm, *v. 14.* *The Poor committeth himself to thee,* (Oh! who can they commit themselves to better!) *thou art a Helper of the Fatherless.* What a Word is that in the 68th Psalm, *v. 5.* *A Father of the Fatherless, and a Judge of the Widows, is God in his holy Habitation.* That God should stile himself a Father of the Fatherless. Oh! how wonderful is the Consideration of it! and as a Judge to undertake the Cause of the Widow; thus God in his holy Habitation, that is, in Christ he is, and will be so: With many other Places of the same import.

Now this Care of the Lord over them, is to preserve them from many Dangers that they are liable to. *2dly.* And to keep them alive, that is, they shall not want Food so as to be starved. The Lord by Promise stands ingaged for their Help and Sustainance.

And is this Care extended only over the Body, doubtless it takes in the Well-being of the Soul too; but then it must be understood of such that are the purchas'd of the Blood of Jesus. Oh that my Children might be such that the Lord will take care of, and bless with the Blessing of the Upper and Nether Spring Mercies! Oh that the Lord would bless them in Christ Jesus, Soul and Body, is my continual Cry at the Throne of Grace. It is my desire now, while I am living, to commit, and leave them Soul and Body in the Arms, of the Lord, to bless, take care of, and provide for them, as I trust in his infinite Mercy, according to his gracious Promise, he will.

Time would fail (as the Apostle saith in another Case) to take Notice of the many Promises which are in God's Word, of the like Nature; therefore I think to close this Subject with those

148 *The Goodness of God manifested*

great Words in *Hab. iii. 17 and 18 Verses*, *Although the Fig-Tree shall not blossom, neither shall Fruit be in the Vines; the Labour of the Olive shall fail, and the Fields shall yield no Meat; the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stalls. Yet I will rejoyce in the Lord, I will joy in the God of my Salvation.*

I shall give but a few brief Hints upon this Text, for to take Notice, and enlarge upon each Particular, would swell this little Volume beyond what was intended. Therefore to come to the Matter, we have here the Greatness of *Habakkuk's* Faith in God, expressed in these Words, *Although the Fig-Tree shall not blossom*, then it is certain there can be no Fruit; what then, may he not go to the Vine? Ah, but saith he, neither shall *Fruit be in the Vine*; well, but may he not go to the Olive-Tree, which affords a great deal of good Oil? No, no Relief here, for *the Labour of the Olive shall fail*. But then he may go into the Fields, and see what Store of Corn there is; but here is no Comfort neither, for saith he, and the *Fields shall yield no Meat*; no Meat, this looks dismal indeed; but is there no Relief to be found if he goes to the Fold, and see how the Sheep encrease? not at all, for *the Flock shall be cut off from the Fold*, and therefore nothing to be expected here. Well, there is but one Thing more where he can have any Dependance upon as to Creature-help, and that is among the Herd, but, alas! this fails too, and *there shall be no Herd in the Stalls*. What must the Prophet do now, every Thing looks very dark, black and dismal; all Creature Comforts fail?

Why now, as if he should say, here is one Thing still which I have my Dependance upon in this dreadful Time, which will never fail, though all other Things are taken away; and that is the

Lord,

Lord, who is *the God of my Salvation*; this must be God in Christ, which the Old Testament Saints had some glorious Sight and Discoveries of; for God could not be considered as the God of our Salvation, neither by them nor us, but as he is consider'd in Christ.

Well, though there be no Meat, no Food, no Help, no Relief, neither from the Fig-Tree, the Vine, the Olive, the Field, the Fold, nor the Stall, yet here is an everlasting Spring, and inexhaustible Fountain both of Grace and Glory, in the Lord; if I want Food, here is such Meat as the World cannot give; if I want Clothing, here is a Robe of Righteousness, and the Garments of Salvation; if I want Fruit, here is a Tree of Life that bears all manner of precious Fruit; if I want Comfort, Joy, and Consolation, here I find such Comfort, Joy, and Consolation, as a Stranger cannot intermeddle with; do I want Peace, Safety, and Security in Times of Trouble and Danger, here is such Peace, Safety, and Security, in this God of my Salvation, as is not to be found elsewhere.

Thus we see then what it was that bore up this Man's Spirit in this dark and dreadful Time, it was Faith in God as the God of his Salvation; and though these Things are not expressed by Habakkuk in particular, yet the Substance of them are, and without Doubt he had such a Sight of the Grace, of the Fulness and Sufficiency, that his Faith beheld in the Lord Jehovah, what we are not able to express, that did not only bear him up in this Time of Calamity, but it made him to rejoyce, and joy in the Lord as his God, that was more to him than all these outward Things could have been. This put such Strength into him, as all the affluence of Creature Enjoyments could not have done, as it is in the following Words, *The Lord God is my Strength, and he*
N 3 *will*

150 *The Goodness of God manifested*

will make my Feet like Hinds Feet, and he will make me to walk upon mine high Places; and that is Christ. Thus the Joy of the Lord was his Strength.

Oh what Encouragement may the Consideration of these Things afford to us in this Day of *Jacob's* Trouble! This may be applied to the Children of God, both with Respect to their Souls and Bodies. Do all outward Comforts fail us, sure it cannot be worse than it was in *Habakkuk's* Time? and yet we see how this Man of God was bore up at that Time. But it may be objected, that the Body cannot subsist without some Relief; it is true, without a Miracle it cannot; but whoever trusted in the Lord and were confounded? If we can but believe, and plead the Promises of God, which do contain these outward Mercies; I say, in Faith plead the Power, Faithfulness, and All-sufficiency of God, in his Covenant and Promise, for those Things he sees and knows we stand in need of: Doubtless the Lord will find out some Way for our Relief, in the gracious Dispensations of his Providence. Oh! could we but cry out as *Jacob* did, and plead the Promise; *Didst thou not say thou wilt surely do me Good?* May we not take such Words as these, Didst thou not, O Lord, say that thou wilt take Care of me, provide, and withhold no good Thing from me? Will the Lord shut his Eyes, and close his Ears, so as not to see and hear our Supplication? O! sure he will not; nay, with Reverence, we may say he cannot. That hath been a very encouraging Place to me, in the 18th of *Luke*, where our Lord bids us hear, and take Notice of it; Hear, saith he, what the unjust Judge saith: Shall a poor Widow prevail with him, by her Importunity, to do her Justice, and shall we not much more believe that the Lord will be prevailed upon for his own Name

sake

sake, to hear the Cries, and grant the Desires of his poor Children, which cry Day and Night unto him? He hath said that he will both hear and answer in his own Time. He hath laid himself under many Promises for the Encouragement of our Faith. *My God*, saith the Apostle, *shall supply all your Wants out of those Riches in Glory by Jesus Christ*. Now the Lord hath said he will not suffer his Faithfulness to fail; all other Things may fail, but the Faithfulness of God, that shall never fail. What can we desire more, but only Faith that we may believe it?

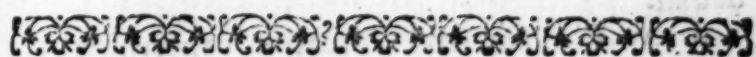
Again, are you under spiritual Troubles, do all Things seem to fail you in that Respect? Does not the Fig-Tree blossom? Are not our Souls flourishing? Is there no Fruit in the Vines? Are the Ordinances of Christ Dry and Barren to us? Does the Labour of the Olive fail? Is there no Oil of Comfort in the Preaching of the Gospel? Do the Fields yield no Meat? Is there no Food that our Souls can find in the Word and Promises of God? Are the Flocks cut off from the Fold; or many of the precious Saints taken away from us by Death, whose Company we miss; and others Apostatize, and turn their Backs upon the Lord? Is there no Herd in the Stalls? Has the Preaching of the Blessed Gospel little, or no Effect in the Conversion of Sinners? Is there very few appear to fill up the Rooms of those that are gone? This looks very dark, dismal, and dreadful indeed.

But what then, must we call all into Question, or go drooping in a disconsolate Condition, all our Days? Oh, no! but rather with *Habakkuk*, endeavour to exercise Faith in the Lord, as the God of our Salvation; and consider, that God is about his Work in all this dark and dismal Time: Not one of God's Elect shall ever perish; and
however

however dark his Providences may look, yet he continues faithful, unchangeable in his Word, in his Covenant and Promises: What though all outward Means and Ordinances fail, and we cannot find that Comfort and Consolation in them as we have found in Times past; yet let us consider these two Things: *First*, That there is an infinite Store of all spiritual Blessings laid up in the Covenant; there is an infinite, inexhaustible Treasury of all Grace, and Glory too, laid up by the Father, in the Lord Jesus Christ, our elder Brother, to be communicated unto us, for the Supply of all our Wants, be they what they will, both in Time and in Eternity. *Secondly*, Let us consider that here we walk by Faith, and not by Sight. Are we under the Hidings of God's Face? Cannot we see, nor enjoy his sensible Presence? Let us not be cast down, but endeavour to trust in the Lord, and by Faith stay upon our God; this will afford, in the mean Time, some Support, some Sedateness and Serenity of Mind. Yet, let us be diligent in the Use of all the Means and Ordinances of Christ; diligent in our waiting upon God in the Ways and Appointments of the Lord, who in his own Time will return again and smile upon us. He will not always hide his Face, for his Anger is turned away, and he is become the God of our Salvation; therefore be not faithless but believing. *Said I not unto thee, saith Christ unto Martha, if thou wouldest believe, thou shouldest see the Glory of God.*



FINIS.



BOOKS printed for, and sold by Joseph Marshall, at the Bible in Newgate-street.

ROME a great Custom-House for Sin: Or, a Table of the Dispensations and Hardens for Villanies and Wickednesses, of various Kinds, &c. with the Sums of Money given, and to be paid for them: The Third Edition, published by *Anthony Egane*, B. D. Sometime Confessor General of the Kingdom of *Ireland*; who was both a Spectator of, and Actor in those Horrible Abuses before his Conversion to the Protestant Religion: And now Reprinted for* the Benefit of such, as either have themselves, or would induce others to have too favourable thoughts of Popery. To which is now added an earnest Dissuasive from Romish Idolatry and Superstition: Wherein other Gross Enormities are clearly detected. Price 4 *d*.

2. The Best Mirth, or the Melody of *Sion*: Being a Collection of Spiritual Hymns, composed on divers Occasions, by *John Wright*, in two Parts: Price Bound 1 s. 6 *d*.

3. Spiritual Songs for Children. By Mr. *Wright*.

4. There is another Copy will be put in the Press of Mr *Wright's*, intituled Scripture Philosophy, in a short Time.

5. The Grandfather and Grandmother's Blessing improved, for the Education of their Children:

Learn to read good Child with Care,
For what with Learning can compare?

Illustrated

BOOKS Sold by Joseph Marshal,

Illustrated with twenty five Cuts: Price 4 d. bound.

6. A Philosophical Treatise concerning the Weakness of Human Understanding, by *Peter Huet*, late Bishop of *Auranches*; the Second Edition. Price Bound 2 s. 6.

7. Mr. *Wingate's* Arithmetick, containing a plain and familiar Method, for attaining the Knowledge and Practice of common Arithmetick, composed by *Edmund Wingate*, of *Grey's Inn*, Esq; and upon his Request, enlarged in his Life-time; also since his Decease, carefully revis'd and much improv'd; as will appear by the Preface and Table of Contents: By *John Kersey*, the Fifteenth Edition; with a new Supplement, by *George Shelly*, Writing-Master of *Christ-Hospital*.

8. The Works of the late Reverend and Learned *John Owen*, D. D. sometime Vice-Chancellor of the University of *Oxford*, and Dean of *Christ-Church*: Containing several scarce and valuable Discourses, (*viz*) 1. A Declaation of the glorious Mystery of the Person of Christ, God and Man. 2. Of Communion with God the Father, Son, and Holy Ghost. 3. Of Indwelling Sin in Believers. 4. Of Temptation; the Nature and Power of it. 5. Of Mortification of Sin in Believers. 6. Of the Death of Christ, the Price he paid, and Purchase he made. With a Display of *Arminianism*. First published in the Doctor's Life-time; and now collected together in one Volume; being very useful for Families. To which is prefixed the Doctor's Effigies curiously engraven. Recommended by several Learned and judicious Divines.

9. Seventeen Sermons Preached by the late Reverend and Learned *John Owen*, D. D. being all the Sermons of his that ever were printed: With the Dedications, preceding each Sermon. To the first Volume, are prefixed the Doctor's Effigies, and his Life elegantly written by an impartial Hand,

Hand
B. D
scrip
whol
Price
10
ed, d
Owen
11
its G
disting
12
of G
13
Doctr
Satisf
Editio
14
valier
wood,
15
with t
contri
Treble
Oxford
16
Opini
nal, S
17
Being
in all t
18
19
2mo.
20
folio.
21
22
ense o

at the Bible in Newgate-street.

Hand, with a Funeral Sermon, by *David Clarkson*, B. D. To the last Volume, are added Manuscripts of the Doctor's never before printed; the whole recommended by several Learned Divines, Price 2 s. Bound.

10. Grace and Duty of being spiritually Mind-ed, declar'd and practically improv'd, by *John Owen*, D. D. 4to.

11. The true Nature of a Gospel Church and its Government, wherein eleven Particulars are distinctly handled, 4to. by *John Owen*.

12. Gospel Grounds, and Evidences of the Faith of God's Elect, by *John Owen*.

13. A brief Declaration and Vindication of the Doctrine of the Trinity, and also of the Person and Satisfaction of Christ; by *John Owen*, the seventh Edition, Price Bound 1 s.

14. Letters from a Lady of Quality to a Chevalier, translated from the *French*, by *Mrs. Haywood*, 8vo.

15. The Singing-Master's Guide to his Scholars; with the Psalms of the *Old* and *New* Translations, contrived for common Use: With the Tunes, Treble and Bass. By *Daniel Warner*, of *Ewelme* in *Oxfordshire*, Singing-Master, 8vo.

16. Dr. *Martin Luther's* and Mr. *John Calvin's* Opinion concerning the Trinity, from the Original, 8vo.

17. The good Spirit of the Martyrs, revived: Being a Collection of the most remarkable Passages in all the Ages of the World, 4to.

18. Christianity the great Mystery, 4to.

19. The Child's Delight. By *Benjamin Keach*, 12mo.

20. *Caryl's* Exposition of the whole Book of *Job*, folio.

21. Faith by which we are justify'd, 4to.

22. *David's* true Spring of Gospel-Sight, and sense of Sin, 4to.

23. A

BOOKS Sold by Joseph Marshal, &c.

23. A true second *Spira* : or, a Soul plung'd in his Case, 4to.

24. A new methodiz'd Concordance, 4to.

25. The Layman's Letter to the Dissenting Ministers of *London*, with a List of their Names on both Sides, 8vo.

26. The great Gospel Grace of Faith; The Substance of several Sermons, 4to.

27. A further Guide to Parish Clerks; being a full Account of all the Psalm Tunes: With an Introduction for young Beginners to learn all manner of Tunes by Note, contrived for common Use. By *Daniel Warner*, Singing-Master.

28. The School-Master's Companion: Being a compleat Copy-Book of the *Round-band*. Pr. 6d.

29. The young Ladies Dexterity: Or, a compleat *Italian* Copy-Book. Pr. 6d.

30. The young Gentleman's Tutor: Or, a compleat Copy-Book of the Secretary. Pr. 6d.

31. The Types unveil'd: Or, the Gospel pick'd out of the legal Ceremonies. By *Thomas Wording*. The Second Edition, 8vo.

32. *Delaune's* Plea for the *Nonconformists*; shewing the true State of their Case, and how far the *Conformists* separate from the Church of *Rome*, for their Popish Superstitions, &c. introduc'd into the Service of God, justifies the *Nonconformists* Separation from them; in a Letter to *Dr. Benjamin Calamy*, on his Sermons called *Scrupulous Consciences inviting hereto*. By *Thomas Delaune*.

33. Divine Poems (by way of Paraphrase) on the Ten Commandments, illustrated with twelve Copper Plates, shewing how personal Punishments have been inflicted on the Transgressions of these Commandments, as is recorded in the Holy Scripture; never before printed. Also a Metrical Paraphrase upon the Creed and Lord's Prayer. Written by *George Whithber, Esq;* Author of *Britain's Remembrance*, 8vo.

Et c.

d in

Mi-

s on

The

ing a

n In-

nner

. By

ng a

6d.

com-

com-

ick'd

ding.

hew-

r the

, for

o the

para-

n Ca-

ences

) on

welve

ments

the

crip

l Pa

yer

Br